A Key to the Bible
and Our Looking Glass

By Clayton Lastinger

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A
KEY TO THE BIBLE

and

OUR LOOKING GLASS

By

CLAYTON LASTINGER

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CLAYTON LASTINGER, Author.
Picnic, Hillsborough County, Florida.

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INTRODUCTION.

In writing the following I hope I am not moved by a love of controversy (except for the truth's sake) or a vainglorious spirit, though I am conscious that I am not free from such fleshly influences. I, in common with other men, have my weaknesses, fleshly aspirations, so that I am at a loss to know what spirit I am of, or what are my motives in doing what I do; however, I alone am responsible to the great God for what I write upon any subject, and a consciousness of that fact of itself begets in me a fearfulness that perhaps would deter me from my purpose in this writing were it not for the strong impressions I feel to publish my sentiments upon the subject with which I am impressed, besides the fearful responsibility resting upon those who attempt to expound the deep mysteries in the Scriptures of divine truth. These impressions weigh upon my mind so as I trust to beget in me a spirit of prayer for the direction of the divine Spirit to guide me, while I in much weakness attempt with my pen to express my views upon the subject of spiritual wisdom.

If I am impressed by proper motives, I trust by the powerful arm of an Allwise Providence to impart some spiritual gift to some of God's people, who are scattered abroad (not only in a few cities) but throughout the world. This, with the following views upon what are termed mystified texts of Scripture, I attempt through much weakness, and prayerful longsuffering in the flesh, to submit to those that have ears to hear.

PREFACE.

The paramount object of this book is intended for a work of spiritual instruction, and reference is only valuable in proportion as the subject matter is presented in an accurate and practical form, therefore, in the preparation of this work everything of an extraneous nature has been excluded, thus rendering spiritual information readily accessible. The lessons in this volume have been prepared and arranged with a view towards spiritual ends, and as this work proffers in its title page to be a descriptive spiritual lesson, they who will take the trouble to read it may be glad to know how much of its contents are facts. The illustrations will prove to be valuable adjuncts to the texts. It is better not to know so much literally than to know so many literal truths and not know spiritual facts, which are calculated to make one wise unto salvation; and we rejoice to know and to receive in this small volume a spiritual directory, a guide to our feet and a lamp for our path; therefore, the attention of spiritual instructors is hereby called to the fact that this work may be advantageously used as a text book.

To the friends of spiritual education it is submitted.

A Prayer According to the Teaching of Christ.

Our Father who art in Heaven, help us to rightly understand Thy will; help us to appreciate the blessings that we have been the happy participants of sharing so largely in; give us a true conception of sacred history, and grant unto us that we may be the recipients of spiritual knowledge. Give us day by day a reasonable portion of bodily sustenance, and grant that we may be able to bring forth some good fruit, and grant that we may have faith in the Lord Jesus Christ, and that we may grow in grace, and in the knowledge of the truth, and wilt Thou be pleased to add to us blessings according to our necessities. Give us wisdom and knowledge sufficient that we may be able to detect all spurious and erroneous doctrines, and make us able not to give heed to seducing spirits and doctrines of devils, but grant that we may have a hope, an anchor to the soul, both sure and steadfast that reaches within the vail, and grant us the aid of Thy unerring Spirit to guide us in making expressions in the work with which I feel impressed, that I may make some expression with my pen sufficient to affect the mind of some of Thy creatures, so it will affect them so they will repent and leave spiritual wickedness, and grant that thou wilt bless us, find us, save us, and bind us, and keep us in a place where the Devil can't find us. These favors we ask in the name of Thy Son, our Saviour, the Lord, Jesus Christ; for Thine is the Kingdom and the power and the glory forever; Amen.

Is Not This the Land of Beulah?

I am dwelling on the mountain,
Where the golden sunlight gleams;
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;
Where the air is pure ethereal,
Laden with the breath of flowers,
They are blooming by the fountain,
'Neath the amaranthine bowers.

Chorus—
Is not this the land of Beulah?
Blessed, blessed land of light,
Where the flowers bloom forever,
And the sun is always bright.

I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears,
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led unerring,
To the land I hold today.

I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied;
There's no thirsting for life's pleasures,
Nor adorning, rich and gay,
For I've found a richer treasure,
One that fadeth not away.

Tell me not of heavy crosses,
Nor the burdens hard to bear,
For I've found this great salvation
Makes each burden light appear;
And I love to follow Jesus,
Gladly counting all but dross,
Worldly honors all forsaking
For the glory of the Cross.

Oh, the Cross has wondrous glory!
Oft I've proved this to be true;
When 'Im in the way so narrow,
I can see a pathway through;
And how sweetly Jesus whispers:
Take the Cross, thou need'st not fear,
For I've tried the way before thee,
And the glory lingers near.

A Foreword of the Contents.

(To the readers and instructors of Spiritual Education this is referred as a glimpse of, or kind of Spiritual Index, to the foregoing volume.

First—The Fountain, the ground upon which we stand.

Second—Formation of man out of the ground—the fountain.

Third—The natural man in perfection.

Fourth—The elevation of man by wisdom.

Fifth—Mercy extended to man by Jesus, foreman of Jury.

Sixth—Penalty of death changed to lifetime sentence by Judge.

Seventh—Man embraces sentence and goes to work.

Eighth—Man becomes intelligent and adequate to work.

Ninth—Man takes charge of his command.

Tenth—Man names everything that the fountain supplied.

Eleventh—Perfection when sentence is served out.

Twelfth—Judge reconciled by Covenant.

Thirteenth—Covenant fulfilled by Jesus Christ.

Fourteenth—Jesus Christ Second Adam, or man.

Fifteenth—First man Adam is second fountain in nature.

Sixteenth—Second Adam names proceeds of second fountain.

Seventeenth—Second fountain proceeds symbolized by first fountain products.

Eighteenth—The products of the first fountain was named by the first man, or first Adam, according to the grade of animal; so also the products of the second foun-

tain was named by the Second Adam, or Lord from Heaven, according to the grade of religion, or spirit that prompts it, and as the products of the first fountain was not consulted about what their name should be, so also the Second Adam reserves the right to name all that comes from the second fountain according to the grade of their spiritual service, or works, and the Second Adam don't consult any parties about what name they would like to be called, but takes the liberty to name us according to our grade as He sees us, and whatsoever he calls us, that is our name, whether it suits our feelings or not, and the only way for us to get clear of any name we don't like is to repent, turn away, heed the call and go back into the second fountain again and be reconciled unto God, the author and finisher of our faith and existence.

A KEY TO THE BIBLE

CHAPTER I.

"And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth."—Genesis 1st Chap. 11th verse.

And likewise all substances, creatures and things were formed to multiply with its individual seed in itself, not to be changed into another kind, but to multiply or bear after its own kind until it returned unto the earth from whence it was taken. Seed time and harvest is not to stop, and when seed time comes if we expect to make corn, we are expected to plant corn seed, and if we expect to make cotton, we plant cotton seeds, and if we expect to make melons, we plant melon seeds, and so on through the whole catalogue of vegetable production, and when we plant we don't only expect returns of the same kind, but we want the same kind of produce that we plant the seed of, and when we plant seeds we don't expect the seed to cultivate themselves by working and fertilizing the soil themselves, but we ourselves cultivate and enrich the soil and thereby gather finer produce perhaps by so doing, but never change the kind we plant, or ask it to change itself, for we know the seed we planted is good seed, and if any but good fruit is borne we know an enemy has sown bad seed in our fields, and at harvest time we only gather of the good or same kind we planted, into our barns. So by the foregoing illustrations we see that we are the householder or farmer that reserves the right unto ourselves to plant such seeds in our fields as we like best, and cultivate ourselves, or have it done by whom we may elect to employ to cultivate it for us, and when we elect to employ a man, while he is in our employ he is our servant.

Now, by these illustrations we can see that God is the householder, the husbandman or farmer, and the world is his field, and he did plant good seed in his field and the

seed did not cultivate themselves, neither did the seeds change themselves, for they could not, neither did they have any desire to change themselves; but the servants went to labor in the field; they found some plants in the field that the householder did not plant and seemingly was astonished to find such plants in their Master's field; so they went to the Householder and said unto Him, saying, Sir, didst not thou sow good seed in thy field, from whence, then, hath it tares? And his reply was to them, An enemy hath done this. Then the servants said to the householder, Shall we go and gather them up? The householder said nay; let both grow together until the harvest; then I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn.

Yea, here we see another class of production called tares whose seed is in itself from another source. These seeds the servants of the householder did not understand from whence they came until the householder explained unto them where they came from and how they were to be disposed of. So now we have two different kinds of seeds from two different sources to be disposed of in two different ways by the council of the householder, which is God.

So we see that God is the author of the good wheat, whose seed is in itself, and the devil is the author of the tares whose seed is in themselves; and there is as much difference between the wheat and the tares as there is between God and the Devil, and if the Devil was not an impostor, he would contend for his own children, the tares; but instead of that he is continually trying to induce God to take him and his children, the tares whose seed is in itself, and the Devil is continually trying to make the people believe that Adam will be divided at the harvest, and that he will get the greater part for his own special purpose. But Adam was the handy workmanship of God and God made Adam after his own likeness and image, and for a purpose of his own glory, and God commanded Adam to multiply so as all other creatures' seed was in itself, so Adam's seed was in himself, and his job was to multiply and replenish the earth and subdue it, and to be ruler over everything that God had created and made,

and to be God's house; so we see the Devil has no part or lot in Adam.

As God put Adam governor over all literal things, so God reserves to himself the right to govern all spiritual things, in His own way. So when he wants spiritual things to grow in his spiritual field He plants spiritual seed, and God cultivates his spiritual field spiritually, as Adam cultivates his literal field literally. That that is born of the Spirit is spirit; so that that is born of God is a spirit like its father and mother, and it works in God's spiritual field, as that that is born of the flesh is flesh like its father and mother and it works in Adam's literal field. So the invisible things of the spirit are clearly seen by the visible things through the glass of parables, symbols, and illustrations; so those that have gone through the labor of regeneration are without excuse if we lead astray those that are not regenerated.

So in the great consultation we see that before God commenced to form any piece of His work, he first sat down and by His wisdom pictured out the work, and made His calculations whether He would be able to finish if He began to build, or able to conquer if He had to war over results. So God had all things pictured out on the wall of His memory by wisdom in the Godhead before He commenced to build. So all things planned in the bowels of eternity before the world was, and those plans dictated by God Himself in eternity, and pictured on His memory by wisdom, were brought to light at maturity from the bowels of eternity. Nothing will be brought to light that is not found pictured on the trestle board in eternity! also all things found pictured there will be brought to light at maturity and nothing added to it, nor nothing taken from it.

CHAPTER II.

"And out of the ground the Lord God formed every beast of the field and every fowl of the air." First clause of Genesis 2, 19.

Howbeit, the man Adam had no pre-eminence over the beast or the fowls of the air, for man, beast and the fowls were formed of the ground, breathed the same breath, lived the same life, died the same death, and go to the same place. But what shall we say then of the wisdom of God? Yea, God made choice of, or elected the man among all the things that God had formed of the ground, to be governor over all the balance; so man was honored with the highest literal gift of God; and while the earth is the fountain out of which all literal things proceeded, we see the man Adam the most highly favored of anything that God formed of the ground, and man being the last thing that God made the inference is, according to God's word, that previous to the formation of man there must have been a formal consultation with some parties concerning man, for the first thing mentioned about man was let us make man in our image, and in our likeness. For a more elevated view of our vision of the parties concerned in the consultation in the Godhead before the creation of literal things we will say that God had a wife, and we will call her name Wisdom, and Wisdom in the Book of Proverbs gives a sketch of her history, and Perhaps Wisdom had a son; however, Wisdom was the only helpmate that God had at that time, unless the son took a part in the consultation. At any rate, the consultation undoubtedly was held and covenants entered into to make a world and fill it with such things as had been agreed upon in the covenant consultation; then it was that Wisdom came forth with pencil and brush to diagram upon a wall great and high and bright as the light, the things agreed upon in the covenant consultation dictated by God, the Father of the Son, and husband of the mother. Thus, at the dicta-

tion of the Father, Wisdom drew near the wall great and high, in her delicate form, with pencil and brush and began to draw pictures at the bottom of the wall according to the dictation of her Lord; so she drew at the bottom of the wall the pictures of darkness, water and light, and God saw the diagram and said it was good. So Wisdom drew the picture of space called the firmament a little higher up on the wall and it pleased God and he called it Heaven; again a little higher on the wall she painted a picture of seas, land and grass, herbs and fruit trees, yielding fruit, all yielding its own seeds in itself to be perpetuated continually the same kind, and God saw that picture also and said that it was good; still higher on the wall she drew the picture of things generally, above and below, and also God said that it was good; and still a little higher on the wall she drew the picture of moving creatures, and fowls, and a large fish, and groups of various animals, and God said it was good also; and yet still a little higher on the wall she painted the picture of the earth and all domestic animals and creeping things, and God said it was good also, and the wall being great and high, we see yet room for one more picture of his dictation. So we behold yet another picture drawn after God's own dictation; so we see Wisdom in her delicate form as described by Solomon, with pencil and brush, seemingly tiptoeing and reaching away up above all the other pictures and painting the picture of man and woman, high up above all other creatures, painted in the image and likeness of God, elected governor and ruler over all other creatures, and God saw all the pictures up and down the wall and God said they were very good; but Wisdom by looking over the pictures saw the nakedness of Adam and Eve and that they were not ashamed, and that they were in illiterate ignorance and thereby inadequate to perform the duties involved upon Adam and Eve as ruler and governors over all other creatures. So Wisdom set to work to improve their condition, and by a few strokes of her brush on their picture, Adam and Eve became clothed and intelligent, and God calls attention to the council and says, Behold, the man has become as one of us, to know good and evil, not only made in our image and likeness, but he is clothed and intelligent as well.

So we see the great King of the Universe well pleased with the perfection of the drawings of Wisdom, so he in a previous transaction must have held out the golden scepter unto Wisdom, whereby God and Wisdom were made one. Now, the ground upon which we stand is the great fountain out of which the great God by his wisdom caused to flow every visible thing. Remember the fountain.

CHAPTER III.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him."—St. John 1st Chapter, 18th verse.

Howbeit, we may see God through the declaration of Jesus Christ, and by the things that are made. Now we know that God is a spirit, for His son has declared it, and he seeketh such to worship Him. Now in the previous sketch we see the fountain and formation of all things that was made, whose seed was in itself, and to be perpetuated continually without change until they return to the dust from whence they come, for all was of dust and of course must return unto dust. The earth was to be replenished continually by Adam with the seeds of previous crops and harvested as described; so by the declaration of God's Son the invisible things of God are clearly seen by the description of things in previous sketch.

So we behold the Son of God in the bosom of the Father, and brought to light by the wisdom of God, and He declares that His Father is a spirit, and He is God's son, formed of the word of His Father, and became flesh, and Second Adam, typified by Abraham and Isaac, and Abraham's seed or children were to be called in Isaac; so God's seed or children were to be called in Christ; so God is a spirit and Christ, His Son, must have been a spirit also. So Christ, the first born among many brethren was the one God sought and taught to worship his Father acceptably; so, as Abraham's seed was in himself, so God's seed was in himself, each one to multiply and be returned to the place from whence they came, Abraham to the earth and God to Heaven, and in this Son that declares he also being a spirit teaches us that old things are passed away and I will create new heaven and a new earth wherein dwelleth righteousness; also by the word of his power he also introduced another

woman, a picture painter, with pencil and brush and as the ground was the fountain out of which all living literal creatures were formed, so Adam in Christ, stands as the foundation out of which this second artist draws the picture of all spiritual things, beginning at the top of a great white wall in the City of Zion. The first painting was a beautiful flock of sheep, very precious in the sight of their owner; so much so until he laid down his life for them. Yea, my sheep know my voice, and they follow me. Little children, good wheat of God symbolized by the pictures in first painting high up above everything else on the wall, and this artist was the architect that drew the plans for the house of God in the gospel dispensation; so as third person in the Trinity her name was Holy Ghost, the Bride, the Lamb's wife, taken out of him when he bowed his head in deep sleep on the cross, as symbolized by the first Adam and his bride. Now these sheep painted by the Holy Ghost are men exalted high above all others, crucified in Christ, resurrected and ascended above all other men as described by the place their picture occupies on the wall; even above the fountain they were taken out of.

Next picture, a little below the sheep on the wall, is a group of beautiful people in a state of nature just a little below the sheep, and being in a state of nature they are just like God wants them to be, clothed and intelligent, armed with the proper implements of his office and in charge of his command, fully competent to accomplish the duties assigned to him, being properly commissioned as ruler and governor over all literal creatures and clothed by a stroke of Wisdom's paint brush, and commissioned by Wisdom's head, the great dictator, and being clothed he don't have to hide himself when he hears the footsteps of Jesus Christ, the great dictator of all spiritual paintings drawn out of man in nature, the great fountain out of which all must be painted by her that came leaping upon the mountains and skipping upon the hills.

Now the next below the group of people is a large group of dogs lying about in the daylight sleeping, but running about in the darkness of the night, eating all manner of filth, growling at people described in the above pictures, and multiplying by great quantities to their

numbers at one time, not like the sheep, or the man, but like dogs and the nature of dogs is to kill sheep, run in the dark, multiply by the large numbers, and eat all manner of unwholesome food. Now these dogs have gone down into Egypt to get food; now these pictures in this group are men, but in the picture they show to be dogs, and the more so because they multiply like dogs, so they are as the gardener or Mary Magdalene was before the devils were cast out of them, they have a desire to be on good terms with the Good Shepherd and to be some of his sheep, but they are only friendly to Jesus and draw near where Jesus is, but they only offer self or self works, and when Jesus casts out the devils that are in them they are not followers of Jesus any more. Then if the devils had went out themselves they are only clothed again as in the preceding picture. Listen, Ye must be born again.

Still lower we see a large group of swine pictured on the wall, and the difference between the picture of a dog and a swine's picture in this drawing is very nearly synonymous; they multiply and eat alike, but the swine excells the dog in filth, for they wallow habitually in filth, and when Jesus casts out devils, the devils never go into the dog, but into the swine; and it does no good to advise the swine; but sometimes the dog will take heed under a lecture of good wholesome diet.

Now, a little lower on the wall is the picture of a great many wolves, and when they come to a place where they howl, they all howl, and bark and bark like dogs, and seemingly make all kinds of fuss like they were scared or perishing, or very uneasy about future fare, and no one knows, no not even themselves, what their howling means or what they expect to accomplish by their uncouth behavior. It seems like their howling ignorance would be better illustrated by referring to whisky saloons, where intoxicating liquor had been freely administered and men's brains become so befuddled by strong drink that they all tell it at the same time. Now, that is like wolves, all howling at the same time. There is no sense in it. Now this picture shows up men in some form of spiritual work called religion. If we would look at our picture closely no doubt we could see our denomination very closely resembles these pictures, and perhaps it would

cause us to repent and turn away from spiritual wickedness in high places.

Now, still lower down on the wall we see the picture of all manner of beasts and creeping things, and fowls, and fishes in abundance, which represents all manner of religion in every conceivable form, all gone out of nature to the fountain and become soldiers under some captain or master. Know ye not to whom ye yield yourselves servants (members) to obey, his servants ye are to whom ye obey? Now it seems to be the greatest undertaking of our lives for us to get our own consent that we, or our church or denomination is pictured in any of the foregoing pictures except the sheep. We don't mind to be called a sheep, for in religion it means a Christian, but those other names, such as dog, swine, wolf, etc., such as multiply so prolific, we want the other fellows to assume their names, but the dictator of our artist has us pictured as He sees us; so sooner or later we will be compelled to accept of our daguerreotype drawn as dictated by our Master. So we will do well to excuse the other fellow and see if we don't stand in the ranks that multiply so prolifically, so we might see our own selves shoveling hot coals from under our own feet in the gates of hell by leaving those so pictured out by the dictation of proper authority.

CHAPTER IV.

"They that are whole have no need of the physician, but they that are sick."—St. Mark, 2nd Chapter, 17th ver.

In order that we as wayfaring men may not err in righteousness our Lord illustrates with sick people and physicians. Listen. The well person needs no doctor, but the sick person needs a doctor. So when we are well we need no doctor, and being intelligent, we don't call on the doctor to administer physic to us, for we don't need it. Now this illustrates sinners and Jesus. The sinner is the sick, and Jesus is the doctor. Other people need not tell us we are sick. We have got to feel sick ourselves before we will agree to send for a doctor. So it is by the sinner; he has got to feel that he is a sinner himself before he will call Jesus to help him. Listen to me. Some will say we are all sinners. I deny the charge. When the doctor cures a sick person, then he that was sick is well again. Well, when Jesus cures sinners then they are well also, otherwise Jesus' illustration would be false. Here we see at one time in Adam all were condemned in criminal court by a Judge, jury of twelve men, Jesus being the foreman, a verdict of guilt in the first degree was found by the jury according to law and evidence, but the jury asked the mercy of the Judge, therefore death was commuted and the criminal sentenced for life. So the law was satisfied by the sentence, and the Judge was reconciled to the criminal by the pleading of the jury by the foreman in the verdict Adam's death was remitted (by grace are ye saved.) So when all were sick in Adam the Great Physician administered the balm, and we were all cured. Now read the sentence of the criminals, beginning at the 14th verse of the third chapter of Genesis. So the criminals embraced their opportunity to live and be happy once more in life.

So Wisdom set a trap to catch the Devil in, and baited it with Adam and Eve, for she knew he would go at them immediately after they were left alone for his prey, and so

she set her trap and baited it with Adam and Eve and went off apparently; and sure enough, here comes the Devil and formed a conspiracy with Eve against the dictation of God to Adam and Eve. So Wisdom sent her Lord to see to her trap. So God walked in the garden in the cool of the day and sure enough the Devil was there fast in the trap; yea, the same trap that Wisdom baited with Adam and Eve; so they were all three together in Wisdom's trap. The Devil never was dictated to by the Lord what he should do, or what he should not do, but when he commenced to try to run God's business he fell a prey to a sentence for life that was the trap he was caught in, so by the Good Physician Adam and Eve were released from the trap, but the Devil never has been, because Adam and Eve were only bait for the Devil; so after the Devil was caught, Wisdom sent her son to take the bait up.

So we see that Wisdom raised up her son under good discipline, to do whatever she bid him do, so he was obedient to her in everything. So she knew she had raised him up in the way he should go and when he got old he would not depart from it; so when it came time for him to take charge of his Father's business, his Father prepared him a body like Adam, and he was called the Second Adam. So now the Devil in his experience in the trap business in crawling around under his trap he concluded he would try the trap business on the Second Adam; so he fixed him a very nice trap and baited it with the best bait obtainable, but Jesus, the Son of God, would not bite at his bait, so the Devil fixed another bait, with like results, and the Devil showing Jesus after he had fasted forty days and forty nights, he was sure Jesus would bite to bread, but Jesus refused to bite; then the Devil took him into the exalted positions and showed Jesus the beauties surrounding them, but Jesus refused to trade with the Devil, or to bite at his bait, and ordered the Devil to get behind him. So the Devil seeing his little trap business would not work, he left Jesus, and his Father and Mother sent angels to administer to him, and as the Devil could not trade with Jesus, and as Jesus would not employ the Devil to assist him in running his Father's business, the Devil went to work on his own merits, believing in God

and that God is just and good, and that he is a rewarder of those that work for him, therefore the Devil goes to work and transforms himself, and he calls ministers and they transform themselves, and they say their works are meritorious and that God will pay them for their works later on, but the children of the Second Adam are born free and never have been under bondage to any one, so they don't have to buy their freedom with such things as silver or gold or works either; for they were bought with the precious life of their Father, and made free by him. His freedom is His estate and they are his heirs; heirs of God's estate; so where does works come in any more, as the work was finished and their Father glorified with the glory that the Father had with His Son before the world was. So the Devil and his followers are like a man raking with a muck rake. They can't look up, they are looking down at their work all the time.

If I take for explanation A and Z in the English language, it would be synonymous with the original Greek first and last letters of the Greek language, as found in the Scripture in the Twenty-second chapter and thirteenth verse of Revelation as follows: "I am Alpha and Omega," A and Z, are the first and last letters in the English language, and Alpha and Omega are the first and last letters in the original Greek or Latin languages, so nothing is spelled in either of the languages, except by the letters contained in the alphabet between A and Z with the first and last included, and now listen, God declares of Himself that He is Alpha and Omega, which means nothing can be done without him, for by him all things exist. Now when I write the truth, writing don't make it truth; it was truth before I wrote it, and writing truth takes nothing from it or adds anything to it, but writing the truth will add to the store of knowledge for the reader. Listen, God owns the world. God is a farmer. God is a carpenter, God is a mechanic, God is an architect, God has all his work laid out before him in open view to Himself before he commences a job of work of any kind, God employs no counsellors, God is His own court and jury, God is all things unto himself and all men, God is A and Z, and all the letters between; God is Alpha and Omega, nothing is made or saved only by God Himself,

and nothing is saved that God did not make, and all things that God made he made it for Himself, and for a purpose of his own, and God has power to use everything for the purpose he made it for. God lacks no wisdom. God knows all things, and is everywhere at the same time. God fills immensity. God is great.

Let us see some of the things that God did make.

God made the Heavens.

What for?

To live in.

What does He call it in parables?

My barn.

Why does God call Heaven a barn?

Because He is a farmer and makes wheat and houses it in a place He has prepared for it.

What does God call the wheat?

The children of the Kingdom.

Whose children are they?

God's.

Then when the harvest time comes God gathers His own crop into his barn; that is called people going to Heaven.

Does God lose any of his wheat?

No, Jesus His Son declares that his Father is greater than all, and none can pluck them out of His hands.

Then the seed of the wheat was brought from the barn and sowed in the field by the owner, and none dare to hinder or make him afraid.

Well, if that explains God's work, we practice that explanation ourselves every day. Listen, God is Alpha and Omega, God is a spirit and the seeds that he brought from His barn and sowed in His field are spirits, for they are His children and children are of the same that their father and mother is, and now lest we have a form of godliness, let us look after the alphabet that God is A and Z in the English language and Alpha and Omega in the original tongues, so I have written truth so much, and truth cannot be told too often, so I will proceed to develop yet more truth. We first learn the letters in the alphabet, then put them together and form words and words together and form sentences, and from sentences we get a knowledge of our government, but it requires a teacher

to show us how to place the letters of the alphabet together to form words. I am writing these truths because you know them and can witness these facts, all the words are spelled with the letters of the alphabet. Howbeit, some have learned to spell words with figures, so the deep mysteries of our government are understood by words and figures formed with the letters in the alphabet, so these alphabets figurates the alphabet that God is Alpha and Omega of, so by the alphabet of God we learn about God's government, and Paul speaks on this wise: Therein is the righteousness of God revealed, for the invisible things of God and his government are clearly seen and understood by spelling figuratively. Now, we must learn the letters in God's alphabet, and learn how to place them together so as to spell words and then form sentences with the words, and from the sentences we can learn about God and his government. Listen, God is the alphabet, and His gospel is the words formed, and the things that God made are the words formed into sentences figuratively, listen, the things that are made is the alphabet we learn from. Listen, again. The knowledge of God and His government are learned and understood by the things that he made, and his alphabet we handle, and look at every day, and yet some of us are slow to learn to spell, and still slower to learn to form sentences. A whited sepulcher is figurative of a man that has made a Christian of himself, he only appears beautiful on the outer surface, and inwardly he is filthy. Listen, he don't know Alpha in God's alphabet. Man plants good seeds in his field and cultivates his field himself, and at harvest time he gathers the produce of the same he planted into his barn; the crop don't cultivate itself, the farmer cultivates the field and takes care of the plants himself. Now in this figure we see God as a farmer and harvester. It is God's alphabet.

And we can only see spiritual things by spelling with the alphabet that God is Alpha and Omega of. Listen, I am going to spell some more words with the letters contained between Alpha and Omega, for your benefit. A white horse is figurative of the gospel, and gospel is bread and the rider is God, and the rider puts bits in his horse's mouth, and he makes the horse obey him, and he turns

the horse where he chooses to go. Now that is spelling with the letters that God is Alpha and Omega of. The horse carries the man. Listen. The man don't carry the horse. So the gospel is bread, and God sends it to His children in earthen vessels, wrapped in clean linen cloth, the body of Jesus is the bread. Joseph and Nicodemus wrapped the body of Jesus in linen cloth, the body of Jesus was the word of God, and the Word became flesh, the Son of God, and He said of Himself, saying, I am the true bread that came down from Heaven; and God said unto him thou shalt eat of it all the days of thy life, for word thou art and unto word shalt thou return. So when he was crucified, dead and buried, and was resurrected, He came forth the Word of God again, and telling the story of all that transpired, it made the followers of Jesus feel good, especially the resurrection; so they called it good spell, and that same good spell comes on the followers of Jesus until this day; and I suppose when King James revised the Scriptures, the word goodspell was changed to gospel. Listen, the disciples felt good when they saw that the Jews were disappointed; yes there came a goodspell among them, and they rejoiced and were glad and could not help it, and I reckon they never tried to. Listen at the spelling.

CHAPTER V.

"Jesus therefore sat thus on the well."—This text is in the Sixth verse of Fourth Chapter of St. John.

We that bear the hindermost end of the cross that Jesus was crucified on are of the same genealogy of the people that saw the back or hindermost part of God after he had passed them. This text reproduces or represents the well that Jesus sat on. The Samaritan woman is reproduced or represented by the church. Look at the woman. She cometh to the well with her pitcher empty to get water, nothing doubting, and found Jesus sitting on the well when she got there. So the church comes to the text seeking water or the bread of life, and when the church gets to the text Jesus is on the text, as he was on the well, and the Samaritan woman believed she would get water because she had got it there before, and in truth she owned the well; she inherited it, being Abraham's seed; doubt never entered her mind; she was full of faith when she went to the well, that she would get her pitcher full. So is the church. When it comes to the text doubt never enters the church. She is full of faith, believing she will get her pitcher full of the water of life out of the text, and behold, when the church gets to the text Jesus is already there. All Bible readers know that the well that Jesus sat on was the one that Abraham dug, and that the Samaritan woman was of the genealogy of Abraham; so as Jacob gave her the well and she came there to get water when her pitcher was empty, so God dug, or gave the text to the church, and the text belongs to the church by heirship. So, as the text belongs to the church she comes to it to draw when she is thirsty, when her pitcher is empty. There is where the Lord reveals himself to the church as Jesus did to the Samaritan woman. Then the church exclaims to the Samaritans in the city, saying, come see a man that told me all things that ever I did. Listen. Is not this the Christ. Now, Abraham and his well stands in the

Alphabet of God, and the water in the well is what the ministers of God and the ministers of the Devil strive over, saying the gospel is ours, as did the herdmen of Isaac, and the herdmen of Gerar in Isaac's days. Listen! The truth cannot be told too often. Jesus has passed our way and we who follow after only see his back, and the hinder end of the cross, the half of which has never been told, although it is truth, it has never been told too often; telling the truth adds nothing to it or takes nothing from it; truth is perfect within itself; truth may be crushed to the ground, but it will rise again. God is truth; so we see this same Jesus telling the Samaritan woman that if she knew who he was, she would have asked of him, and he would have given her living water. Jesus said unto her whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him, it shall be in him a well of water springing up into everlasting life. Here the church prays for the doctrine that gives everlasting life. So Jesus says I am the vine, ye are the branches, and illustrates with that same water at a marriage in Cana of Galilee where he turned that water into wine in six water pots, and now gospel is wine in place of water, and good wine, for the church can drink wine that gives life, and that wine springs up in her into everlasting life. Christ illustrated again at the supper, sipping it first, then gave to his disciples and told them to drink, this was the good wine, the life of his body, which was the gospel then, and now and all the time, all the difference is, water has no spirit sensation in it, and wine has, and wine causes men to feel spirited, moreover the spirit is life, and when the church drinks the good wine, the effect causes her to see that law and ordinances are dead works, and don't give everlasting life, but in Christ, who giveth the good wine, we have everlasting life springing up in us. Now that is the water that when we drink of it we will never thirst again, then it is that we have faith in our Lord Jesus Christ, and not in the church nor in the law, nor in the ordinances of the church, for if these had in them everlasting life, and they could impart that life, unto men, then peradventure Christ would have come in vain; but and if they only would have imparted

everlasting life according to our merits; Listen! None would have been saved; but our Lord and Savior Jesus Christ merited everlasting life for the church, and a knowledge of that fact is the good wine, and now we should not rejoice over the defeat of the Jews, for that would be tramping upon a fallen foe; but we should rather rejoice that our name is written in Heaven, and thank God in the name of His Son for the gift of everlasting life through the merits of our Lord and Savior Jesus Christ. When we realize the facts in our case our faith in Christ works by love, then love is the incentive that draws us together in heavenly places in Christ Jesus; then we only can say, O, wretched man that I am, by whom was I warned, and in whose name did I answer?

CHAPTER VI.

"Ye must be born again."—St. John 3rd Chapter, 7th verse.

In drawing this cartoon I hope to make some expression that will take effect upon the mind of the reader, and if I cannot affect the mind, the cartoon will not be effectual; then my effort to show the invisible things of God will be a failure; but with the assistance of the divine Spirit to guide me, I herewith make an effort to draw a cartoon to show what a sinner is, and also what is meant by the text "Ye must be born again." If our children stay with us they differ nothing from a servant, for they do our bidding; so it is with God. But if our children leave us and go and hire to someone else, our mind is inclined to call them back. Listen! They are prodigal. So it is with God. The call for us to return is made by the promulgation of God's will. Listen! Do you hear the call? Return, return, oh, back slider, see, when the son returns he is with his father again just like he was before he went off, gladly received by his father, and welcomed and clothed as before he went off. See, he has repented and come back, and is just like he was before he went off, he is not born again, Listen, ye must be born again. But is commissioned, or licensed, to enter into the service of his father again as before he went off, When Adam and Eve were clothed it meant commissioned or licensed to enter upon the work God assigned to them. They were not fit subjects for the church; they were not born again, they were only clothed with authority to act. Listen! In the war where Goliath was killed there were two armies, and both armies consisted of men, and if one of the men in Goliath's army had left his command he would not have been a fit subject for the army that he had been opposing; he would only have been a deserter, and through a course of law he would have been subjected to citizenship. See? Ye must be born again. So it is in all the wars that are

recorded in the Bible, especially in the war where the soldiers of Jesus Christ fight. See the two armies of soldiers in battle, arrayed against each other; see if one of the men in the army opposing the army of Jesus was to leave his command and go to the army of Jesus, he would not be taken, and why? Because he is not a fit subject. His uniform would cause him to be taken prisoner and dealt with according to army regulations, and probably released and become a citizen as he was before he was a soldier. Now we can see that Adam and Eve are the fountain that all armies are supplied from, and Adam is just like God and clothed by God, but if Adam volunteers in the service of the Devil he is a soldier of the Devil and in his army, and fighting, but don't wear the Devil's uniform, but he wears the uniform of the soldier of Jesus Christ; so, if he leaves his own command and tries to join the army of Jesus, he has to undergo an examination, and if found worthy they take him, but if found to be transformed, he is not worthy and is known to be as Jesus described him, a whited sepulcher. Listen. One of the armies in all wars is sinners against the government in which they live, and where nation war's against nation they truly symbolize the nation of God, and the nation of the Devil, and Adam supplies the soldiers, and as said before Adam is in the image and likeness of God, and therefore is just like God in a state of nature, not a sinner, but in full charge of his command, as directed by God Himself. when he was formed, fully armed and equipped by God Himself and is not a sinner as supposed to be until he joins the army of the Devil, then Adam is a sinner and a thief, and the first thing he steals is a uniform, and next is a sword, together with other equipment as a soldier; then he is a sinner. And a call is made to Adam when he becomes a sinner, and if Adam harkens, he comes to God only in the name of Jesus, and confession is made to God in Jesus' name this time. So God forgives Adam as before and receives Adam back as before, but yet Adam is not a fit subject for the church; he is yet in a state of nature. Listen at the text: "Ye must be born again." Mary Magdalene was only in a state of nature when the devils were cast out of her; she was not a fit subject for the church. Listen again! Ye must be born again; and when the un-

clean spirit went out of the man to walk through dry places seeking rest, the man was not a fit subject for the church. The man was clean, but he was only in a state of nature, as before the unclean spirit went into him; he was not born again; he was empty; he neither had a good spirit or a bad spirit; if he had he would not have been empty. Hear again the text, ye must be born again. Look at the man of Gadara, clothed in his right mind sitting at the feet of Jesus, after a legion of devils had been cast out of him; he was not a fit subject for the church; he was only restored to citizenship in a state of nature like he was before the devils went into him. "Ye must be born again." The new birth is the only prerequisite to being a fit subject for the church. When a man presents himself to the church, the only watchword is, can he speak of spiritual things; can he receive spiritual things when spoken to him; if he can speak of spiritual things himself, no one can forbid water; he is a fit subject for the church and should be received and baptized if he requests it. "And by these signs ye shall know them and they shall go in and out and find pasture." He is a sheep; he has humbled himself and has been exalted above a state of nature.

The man in a state of nature is like God; he is a perfect man, and when God honors him by taking up his abode in him, he is exalted by God himself above that of ruling everything that God formed of the ground; he ascended above the ruling of earthly things; he is also ruler over heavenly things as well, and made a king to sit on a throne, and to stand on a new earth wherein dwelleth righteousness. So the man that is like God and stands on the ground in the place where God put him, and the man that has been born again is the only man that God deals with; they are the only people that one by one (sometimes two) are added to their number. But sinners, people that are gone below nature, people that are abased, people that add to their number by the dozen or more at one time, that tells the story; they have left the ground God put them on and now they are debased on the theory that they have no ground to stand on, but a fearful looking for of judgment and fiery indignation, which urges them on to try to reach that happy land where they think

they will enter into rest, as God did from his; yes they believe in God, and think God will pay them off for their labor with that happy land of Canaan. Yes, the Devil also believes in God, but this key is divesting him of his uniform, and laying him bare; also his ministers; they all transform themselves and I am taking off that uniform and laying them bare before my people.

CHAPTER VII.

"Behold the Lion of the Tribe of Judah hath prevailed to open the book, and to loose the seven seals thereof."—Revelation 5th chapter, 5th verse.

People often read the Bible and cannot understand it, for it is sealed to them, for they are not duly prepared; neither are they worthy or well qualified; so the mysteries therein contained are not understood, but when they are duly and truly prepared, worthy and well qualified and properly vouched for, as was John on the Isle of Patmos, then they read the Bible for relief, and they still cannot understand, and it causes them to weep much, because it is still sealed to them. Now John is in the figure of a man that is born again. He was, as he thought, entirely alone. He was banished from his former company by the proper authority, and being alone, he had no one to console him or tell his troubles to; so is every one that is born again. Then when we read the Bible we often wonder how this new birth takes place, as Nicodemus did when he came to Jesus in the dark; he wanted light on the subject of the new birth but Jesus did not tell him. Jesus illustrated to him with the wind, giving him to understand that such was the case with every one that was born again. So a man that is born again weeps much, for he feels entirely alone, and no one to tell his grief to, but the elders say to him, behold, Jesus hath prevailed to open the Scriptures to your understanding. So the seals are loosed and the mystery contained therein revealed by the ministers that are qualified to preach the gospel, and your qualifications are that you are furnished with eyes to see, ears to hear, and hearts to understand, by Jesus Christ, and by him men are duly and truly prepared, worthy and well qualified, and properly vouched for, and in him men make suitable proficiency.

Now, as Adam is the fountain, the man that is born again was taken out of the fountain and qualified by Je-

sus Christ, and became a sheep. So sheep are men born again. So where Jesus was with his sheep, one of them said to him: Here is two swords; now these two swords are the two testaments; now if a man comes out of the fountain of his own will and qualifies in theological schools and takes these two swords and goes into battle for the Lord and fights, he claims that he sees how to use them. Listen. The Lord says to them, Now ye say we see, therefore your sins remaineth. These men exalt themselves, therefore the Lord abases them. They are not in the fountain, neither are they sheep, so they cannot use the swords to do the Lord's fighting. They know nothing of the things of the Spirit; therefore they must be dogs, or swine, and God's ministers are under orders from God not to give them holy things, for they will trample them under their feet. Now where did they get the swords, they cannot handle them. They claim to be soldiers, but where did they get their uniform? Listen! They transformed themselves, made their own uniforms, and Jesus calls them whited sepulchers. Yes, full of dead men's bones. Think of that, reader; the Devil also had one of them on. He must have stole his from some one.

Now all these sheep, dogs, swine, wolves, etc., were one time in the fountain and were men. So now we say we see therefore our sins remain. So when we were all in the fountain all alike, and where God put us, we were like God, but out of the fountain we are like any and everything but God; yet we look to each other just like we did in the fountain.

CHAPTER VIII.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."—Genesis 2nd Chapter, 19th verse.

It is truth, and truth cannot be told too often, if told at the right time and in the right place. We should be very cautious of what we speak, to whom we speak, how when and where. It is very evident that when God created the earth man and beast was created, but not formed, but God formed man and beast out of the earth that he created. So man nor beast had nothing to say about their formation, or in what fashion they should be formed. In the foreknowledge of God he elected man for a purpose and formed him last of all creation. Everything was existing before Adam was, and was without names, and God gave Adam the job to name everything and nothing objects to its name until this day. God and Adam have stood together continuously until this day. God has always made preparations for Adam unreservedly, and unexceptionally made a way for his escape. In taking a view of Adam from a literal standpoint, or as man looks at man his doom would be awful, but let us look at man from a spiritual standpoint. God is a spirit, so we must look at man through a merciful God and unchangeable; so as God formed man for a purpose of his own, we need not fear, for he is going to use man for the purpose he made him for, otherwise God would be a changeable God. God makes no mistakes; man makes mistakes, for he is compassed about with his former sentence, with thorns and thistles, pricking him on every side; besides a fearfulness that the bread would fail in the barrel and he would starve. God did not get mad with man upon the first act of man's disobedience, but God went to the man in person, Himself and showed him the way for his escape, and the man

thankfully accepted the plan and went to work rejoicing in the mercies of God. That was a king's court, and the King passed sentences upon man during his natural life; so man is serving sentence, and there will be no more court in session until the last day; so that does away with the old rot of going to heaven or hell when we die and then coming back to court at the last day, perhaps to change places with some other fellow.

Listen. We have been speaking of the first Adam; he is of the earth earthy, and now we are going to speak of the Second Adam; he is the Lord from Heaven; he is the first born among many; he was formed of the Word of God, and he was elected for a purpose, and God gave him the job of giving names to all that were carried to him, and whatever this second Adam called them, that was the name thereof, and he called some by the name of sheep, some dogs, some swine, and wolves, sepulchers, Pharisees, hypocrites, etc. Listen. If we call each other by those names we get offended; yet Christ gave us those names, and we claim that Christ did all things right. See we don't grunt if we are called sheep, or even the original names, man or Adam, but those other hard names we invariably want those other fellows to assume them, as good as to say, that if Christ named me dog I shall make a kick in court, for I have done many wonderful works in his name, and I know that he is good and I also know that all the good and just will pay their laborers, and when the roll is called at court the last day I'll be there, and there will be something doing if I don't get my pay, for I don't believe I am a hypocrite.

Look! Come and see for yourself, and not for another. I have shown that God and his creatures are co-workers; they stand together; man is used by God as an instrument, and nothing can step in between God and man to induce God to take pleasure in torturing man. God at all times, in all cases, and under all circumstances makes a way for our escape from eternal punishment; so we need not fear; but love should be the moving incentive; eternal torture means hell, a place of everlasting fire, and now as we can't find anything that can possibly induce a God of mercy to torture his creatures forever; is it wise of us, or are we narrow and contracted enough to accuse God, a

merciful creator of creating a thing himself and then taking pleasure in torturing that thing eternally in his presence. Listen, God is love, and love casteth out fear. Did you look and see for yourself. Jesus and I have shown peace on earth, and good will toward men. Do you see? Or are you blind. No, not blind, but you need one to show you the way. Well now listen. I am going to show you yet another; yes an enemy to God and God's creatures. This introduces the Devil, God's enemy. He is not a creature of God's, he is an impostor. Listen. The devil and his posterity are of different lineage from God. There are legions of them here, and they are trying to induce God to employ them to help him run his business. Listen, again, The Devil and God can't trade; so the Devil and all of his posterity will first be gathered and banished; then it will be manifested to God's creatures that God himself has made a way for their escape without the aid of contractors.

CHAPTER IX.

Thou believest that there is one God; thou doest well; the Devils also believe and tremble."—James 2nd Chapter and 19th verse.

There never has been a stronger believer in Jesus Christ outside of the trinity than the Devil himself; neither has there ever been a more zealous worker for Jesus, but listen, reader; the Devil did not come of the same lineage that Jesus Christ did; therefore he cannot be an heir with Jesus, See? The estate of the father of Jesus Christ only belongs belongs to God's children, and they are the only heirs. Listen, again: The Devil never came through the house and lineage of God, and as before said, the Devil never has been nor never will be an heir of God's estate. If such were possible, then the Devil would become a joint heir with Jesus Christ, and if works and pleadings were effectual with God, the Devil would have been adopted long ago; but God predestined in himself that the Devil should provide for his own household, be it good or bad; and now, in referring to the Lord Jesus Christ, the first born of the heirs of God, I call your attention to the sentence that God placed upon men and women, and also the first work that man done. His first job was to give names to all living creatures, and I never have heard any objection to the names Adam gave, but now listen, later man transgressed God's laws a second time; then man saw his nakedness again, and also saw he needed a second covering. Listen, a Second Adam gave names to all that came under his lineage, so Jesus the Second Adam gave names to all creatures, and whatever Jesus called them that was the name thereof. Now, be attentive, and listen carefully, and learn why it was that Jesus gave such hard, rough names to his creatures, such as dogs, wolves, swine, goats, whited sepulchers, etc. All Bible readers know Jesus gave such names to his creatures, but listen, how we squirm if we are called by our name. The beasts didn't;

they took it for their part and went on with it. The dog never remarked thus: "I wish God had named me sheep." Are we wrestling with God for supremacy? Are we worse than beasts? Listen. We are God's creatures, and he has the right to name us as seemeth good to him. God is the husbandman, and has as much use for his swine, or his horse, or his dog, etc., as he has for his sheep, but everything in its own order. Listen. I believe I'd rather be a shepherd dog than to be one of the sheep. Now in reference to God's sentence that lasted during man's natural life: The man and the woman were out of reach of any tribunal until they had served out the first sentence, and that sentence only ended when they returned to the earth; so that sentence clothed them from any other judgment seat. Listen. Beasts are never arraigned before a bar of justice; so the names that Jesus gave us are a covering for us, and we being beasts we will not be brought before the judgment seat of Christ, nor to the general judgment either, and so with the Devil, he doesn't bother himself much with beasts; the Devil believes in Christ, and that he made us all beasts. See the Devil got into his own pit; he dug it to catch man in, and now he is in it himself. The Devil don't know that Jesus gave us the names of beasts for a covering; he believes that we are beasts, and that when we die that is the last of us. See how Jesus made a way for our escape right before the Devil and was not caught at it. Yea, come, Lord Jesus with your covering. If that consists of names I feel that the name of the old sow that returned to her wallowing is good enough for me if Jesus gave it to me for a covering; if we are beasts we are not accountable for our meanness only in Jesus. See?

CHAPTER X.

"He that diggeth a pit shall fall into it."—Ecclesiastes 10th Chapter and 8th Verse.

The Devil is going about as a roaring lion seeking whom he may devour; he transforms himself and has the appearance of an Angel of Light, and in that way he deceives the people that are in a state of nature, and thereby devours them. He emphatically declares that man is under bondage to God to render service to God to remunerate for what God has done for him. That is the pit that the Devil dug to catch men in. Listen. He has fell into it himself. It is a bottomless pit. God's people are a free people, and has never been under bondage; therefore they don't have to bow down their backs always to buy their freedom. If Jesus Christ has made us free, we are free indeed. Listen. John saw an angel come down from Heaven with a great chain in his hand and he laid hold on that old Serpent, the Devil, and cast him into the bottomless pit. See? That's it; he dug it himself. His doctrine binds heavy burdens, grievous to be borne, upon the shoulders of men, but he will not touch one of these burdens. See his ministers, they also transform If they don't the Devil can't use them in his business. Yes they have the uniform and the swords. Now these few expressions may take effect in the mind of some poor servant of the Devil and cause him to remember that he was once a free man. Hear and understand that the invitation is to you that are carrying those heavy burdens. Come out of her my people and be ye separate, saith your God. Listen, Your God is not burdening you with burdens grievous to be borne, but says my yoke is easy and my burden light. See the difference in the two burdens. Listen, and act wisely and come out of the Devil's so-called religion. That's it. The Devil's work is going on all right under taskmasters. They see after the collections of the burdens also recruiting officers infest the country. They call them-

selves servants of God, getting recruits for God. Listen; they call it free, yes, a free salvation. True it is free for you to take slavery upon yourself and serve them the remainder of your natural life. So, if the salvation is free it makes me a bond man. Listen. The recruiting officer, or missionary preacher has got me into the pit, I am a bondman, that is what the Devil has done, and that is what the Devil is doing today. He has dug this pit and fell into it himself and is pulling men in with him. Listen; the Devil never fails to go to men in nature for recruits. He don't look after his bondsmen; he has taskmasters over them; so the man gives up his freedom for the salvation, see? The Devil can trade with a man. Now the salvation has got the freedom and the bondage has got the man. Listen. The Devil got into the trap and the trap got into the pit, so the trap is in the pit and the Devil is in the trap. See? Men are born free, and I know that many that have sold their birthright for only one mess of pottage will rejoice to receive this receipt from the proclamation of Jesus Christ. Listen, and hear the order of the Master of Light, conveyed to me by way of army discipline, in the power vested in me by the Light come out of her and be ye free, take due consideration and govern your solicitations in my behalf, and may the grace of Him who once made you free enable you to govern yourself accordingly.

CHAPTER XI.

For we shall stand before the judgment seat of Christ. —Romans 14th Chapter and 10th Verse.

And who is to be the Judge when we appear before the judgment seat? "Beloved, if our heart condemn us not, then we have confidence toward God; but if our heart condemn us, God is greater than our heart." It appears that at first we are our own judge to commence with, and if we condemn ourselves we need no other judge, for God is next and he is greater, and we will be evidence against ourselves, and the great judge will prove by us that we are guilty. Now we are ready to lose all hope, and nature begins to inquire about what is to be done, and circumstancial evidence is brought to bear on our case, and a code of the Standard of Truth is read, and in that code we find the Second Adam who had authority to give names to all that were brought before him, and whatever he called them that was the name thereof, and now we stand before this looking glass and look at ourselves and if we see the mark and brand on us that caused the Second Adam to call us sheep, then rejoice, for our heart condemns us not; but if we see ourselves among the ones that multiply above the number that sheep multiply, then our heart condemns us, and we don't have to go to our neighbor saying know ye the Lord, for we have our own brand in our forehead, and on the palm of our hands, and all that is left for us to do is to look at ourselves, and see if we stand among those that bleat, bark or squeal. Now you can commence your judgment any time, but the sooner the better; but judge righteous judgment, according to the pattern.

Let the husband render due benevolence to his wife, or let the wife approach her husband and say to each other This may be true, it shows the judgeship in a light that I never saw it before; let us see where we stand, and how does this explanation compare with the names the Sec-

ond Adam gave to men, I know he gave some men the name of sheep, and some remained natural men, and also he called some wolves, swine and even dogs; but I never thought of the name dog applying to us until I saw this explanation on judgment, and the rules and practice by which we may know ourselves, and it is an evident fact that we multiply sometimes like the dog, and swine, and now I read the works of Jesus and it compares favorably, it reminds me of stepping before a large mirror where I am in full view of myself. I don't call and ask another how I look, I can see myself for myself, and as I am, listen, I always could see others and their faults, and never cared much if the name dog did hit them, but never once thought of being in the dark myself. Listen, beloved if our own heart condemn us, what need is there for a judgement seat of Christ. Now as Christ gave name to all, we need not consult our own feelings in the matter, for everything is in its own order, the different kinds at peace with each other among themselves. All we have to do is to look. We can tell very easily what kind we stand among, and if we see by the signs and tokens that we are not among the sheep, then you must be among some other ranks, and by looking and seeing where we are, our heart either condemns or justifies our position.

Now we can see that men are dogs, those that have been deceived by seducing spirits and doctrines of devils; they are ignorantly practicing spiritual wickedness in high places, whited sepulchers, transforming themselves. Do read the admonition of Jesus. Well I never knew that religion was spiritual wickedness. This being true you have found me in a waste howling wilderness, as you say I can't make a sheep of myself, show me what to do. This I take pleasure in doing. Listen. Quit the dogs and come up to man (Adam) again and take charge of your command as God placed you and quit serving taskmasters, and God will meet you and bless your effort, listen, "Draw near unto God and He will draw near unto you," but as long as you serve the Devil under tax gatherers or taskmasters, just that long your heart will condemn you. Listen. Man is the fountain and all denominations have to be supplied from that fountain, and all denominations agree that according to the Bible that some

are serving the Devil, believing their works are efficacious, and this being true, let us weigh ourselves, and if we fail in one point the result will be woeful. Repent and believe the gospel and look in this glass at yourself and see among whom you serve and they multiply beyond the limit of sheep, by that one sign you may know what you are. Now with these facts pressing and staring you in the face, will you continue to serve the Devil. Don't think once that Adam is the sinner, if so you call God a sinner, for God said now man has become as one of us.

CHAPTER XII.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them."—First Corinthians, 2nd Chapter, 14th verse.

How came this man in this condition? God made him and put him in that condition. God made him in the very image and likeness of himself, and made him ruler over everything else. Then man had nothing to do with his condition; no not in the least degree. God made him himself and he made this man just like he wanted him. God let no jobs, none at all. God done all the work, and done it just like he wanted it done. See God is the author and finisher of our condition. Then God disapproves of man's knowing the things of the spirit. True, God made man just like he wanted him; true God made man for a purpose of his own. What was that purpose? After God made man, God commanded man to multiply. Was that all? No. God commanded man to rule over everything else. Was that all? No. God made man for a house for himself. Did man dictate for God? No. God made man just like he wanted him, and put man in the condition he is in without the knowledge or consent of the man. Then man must be the highest and finest specimen of God's creation. True, he is the very image and likeness of God, himself. Did man fall from that state of perfection? God clothed the man and commissioned him and put him in charge of his command. Was that a fall? God went directly to the Trinity and said now man has become as one of us. Listen. Was that a fall to become as one of the family of God; nay, thrice verily; but a rise instead. Listen. Did you notice that God did it all and that none dared to hinder or make him afraid, for he is the Master Builder at leisure.

This picture you draw of the natural man is very plain, but it seems that later the man got mixed up with the

Devil in some way, yes the devil had a wonderful dream one night, and it troubled him, and his administrators could not interpret the dream; so by legal advice he called on God's administrator, who at once interpreted his dream, and the dream was seven years' feast and seven famine, and advice to lay up, and make preparations during the feast, for the famine. Now this was the advice through the interpreter from Pharaoh, type of the devil. Listen. The Devil is in the dark all the time, dreaming of awful casualties that he says by his interpreters are going to befall this man in a state of nature if he don't lay up and make preparations for eternity. That is the Devil's dream; and he and his ministers call it a free salvation. Now we have another picture drawn. How do they correspond? God making man free and the Devil putting him under bondage. Now if man is made in a condition that he can't receive the things of the spirit, how can he lay up, and make preparations for such calamities as the devils warn us of—hear, listen. God perfectly understands our condition, and it is strictly our obligation to put our trust entirely in our merciful High Priest to make a way for our escape. Don't listen to the Devil nor his ministers, for they continually urge you to give your birthright for a mess of pottage. Don't trade with them; if you do you will be their servant. Listen! If God had thought best for you to receive the things of the spirit he surely would have made you in a way to receive them. Listen! The Devil is continually trying to make you believe that God has left out something of very great importance to you or left it for him to catch up and finish for you. Listen to Jesus, he says "I have finished the work Thou gavest me to do." Listen to one of Jesus' illustrations: "It came to pass that a certain man was found stripped of his raiment, was wounded and half dead; such a man was found by a good Samaritan, who at once administered to the necessities of the wounded man, set him on his own beast and brought him to an inn, paid his fare and took care of him, and said whatsoever thou spendest more, when I come again I will repay thee." Listen. Did the wounded man put himself in that condition? Or did he take himself out? Neither way. Now God made the man in a way that the man could not receive the things of the

spirit, neither could he know them; but God made the man for a purpose. God was using the man to illustrate or show spiritual dealings. Listen! Jesus is the Good Samaritan; he found the wounded man, paid his fare all the way through; the gospel is the beast, and the church is the inn. That man was very sick and needed a physician, but never made himself sick; an enemy did it. Listen! If God and man had been all, peace and harmony would have reigned supremely, but the Devil is in the woodpile; he is the enemy to God and man. Listen! Don't think that Jesus is going about hunting for the devil's work. God uses man for purposes of his own, and watch or you will catch yourself thinking the Devil is making man sick, and Jesus, the physician curing them. Listen! The Devil never gives light, or life or death, the Devil don't realize that he is under sentence during life.

CHAPTER XIII.

"Jesus answered, neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."—St. John 9th Chapter and 3rd Verse.

Listen! A man don't know that he is dead until he is made alive; a man don't know that he is in the dark until he can see the light; a man don't know that he is blind until he can see. A man don't know he is ignorant until he gains knowledge; a man don't know he is naked until he sees a need for clothes; a man don't need a physician until he is sick; a man don't realize that he is serving a lifetime sentence until he is pardoned. Now, let a man that has passed from death unto life begin a conversation on a religious subject with a man that has never seen the light, and they will casually agree, but let the man speak of light and the man in the dark will refer to the letter of the Scripture at once, as all dead men do. Listen. It is not sin that causes men to be blind to spiritual things, God made the man blind spiritually that he may manifest himself in the man; not that we are blind by reason of sin, either in us our parents, but God saw best for man to be spiritually blind at first, and afterwards that which is better. There are men innumerable in the dark that claim that they can see as well as any man, and often call the physician and refer others to him as the good physician. See, their case must be chronic or they don't put much confidence in the efficacy of the balm he uses, for they call him about three times a day. I think if they would call louder their physician would hear better; perhaps he is talking, or on a journey, or asleep. Now, ye say, we see therefore your sins remain, because the letter killeth.

God is the same all the time. God spake to man at first, giving man a decree, a boundary line that man cannot pass over; neither does man want it changed, for man's boundary line just exactly suits him, and man today is the same and under the same charge that God gave him

at first, multiplying, ruling, and ready to become the temple of the holy ghost at any time. Now, if any man denies this being his charge, or boundary line, he is herein more especially described; his watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come, ye, they say, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant. Now, as God is unchangeable, man is under the same unchangeable decree that God gave him at first. Man, under God's law, must and will execute justice and judgment, that God's word will not return to him void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, and man in the execution of his duties as first charged; the thorns and thistles shall be removed, and instead thereof shall spring up a fir tree, and instead of the brier there shall come up the myrtle tree, and man is exceptionally happy if he will only let well enough alone, and acting in the capacity that God placed him in when he formed him of the dust, and gave him his charge that he should rule over all other things that were formed of the same material he was.

CHAPTER XIV.

If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you.—St. John, 15th Chapter and 19th Verse.

Greater evidence hath no man than I that the foregoing text is the position and condition I occupy today; the love I have for my fellow-man causes me to sacrifice myself in his behalf, and I don't expect the approval of men, but, to the reverse, I expect to be buffeted, reproached and reviled, and even hated by men who read my writing, notwithstanding I tell them the truth. It is the truth that hurts, but he that chose me out of the world said unto me that if the world does hate you, ye know it hated me before it hated you. Now, this hatred is only for a moment when compared to eternity, and those of the world that hate me are professors of religion, as has often been shown by Jesus in the scriptures, and in this writing by parables, symbols and illustrations of various kinds; and now, for the benefit of the reader, I will select a few scriptures for men to marvel over, commencing at the 3rd verse of the 11th chapter of Genesis.

"And they said to one another, Go to, let us make brick, let us build us a city, and a tower, whose top may reach unto heaven." That shows self works, independent over Cain's sacrifice, and God had the same respect for their building that he did for Cain's sacrifice. Next, Proverbs, 7th chapter, fifth verse and last verse: "That they may keep thee from the strange woman." Last verse, "Her house is the way to hell." This woman represents false religion, a false church. With her fair speech she caused him to yield, with the flattery of her lips she forced him. The false church, teaching for doctrine the commandments of men by the ministers of satan. Listen how Jesus speaks of her. Listen, Jesus is talking: "And when thou prayest, thou shalt not be as the hypocrites are: for they

love to pray standing in the synagogues and in the corners of the street, that they may be seen of men." Listen, hypocrites pray and beg men in nature to join them. Listen, Jesus speaks, ye hypocrites: "Well did Isaiah prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me, but in vain do they worship me." See, men pray, and worship, and make many fair speeches, trying to induce men in nature to yield to their doctrine, but do not ye after their works for they say, and do not. But all their works they do to be seen of men. Listen to Jesus in the 23rd chapter of St. Matthew: "Ye fools and blind, ye blind guides, ye are like unto whited sepulchers, ye outwardly appear righteous unto men, but inwardly ye are full of hipocrisy. Ye serpents, ye generation of vipers." Now, Jesus is not saying these hard sayings about men in nature, but to men professing religion in many various denominations scattered abroad, as shown by the confusion at the tower of Babel. Listen, some will say, How can we tell who is right? The answer is, Read the works and sayings of Jesus. St. John, 13th chapter, 5th verse: "After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel." See, those that compass land and sea to make proselytes never respect Christ's ordinances; all they want is the money, a big name and to be called parson or rabbi. Listen, the end cometh, Jesus talks, saying, "Depart from me, ye accursed, into everlasting fire." See. Men need not make mistakes. The way is too plain. Millions of people today are justifying themselves by saying, I belong to the church. Yes, a false delusion, according to Christ. Now, the man that can withstand the Lord Jesus Christ, face to face before God and these witnesses, and commit what Paul calls spiritual wickedness in high places, that man must surely be dwelling in the tombs already, with at least a legion of devils in him. See, it don't apply to what is known as worldly men, for they never have transformed, they have no place of worship, they don't profess to be praying men, they don't look to others like whited sepulchers, they have on no uniform; but they go forward and attend to their own business and let others alone, and whatsoever their hands find to do,

that they do with their might, so it is plain to see that it is professors of religion and not possessors that are to hear that awful sentence, "Depart from me into everlasting fire," and yet they hold the bible in their hands and cry to the man in nature, saying, The Devil will get you if you don't repent and join the church, and when they cause him to yield he walks in to the strange woman that flattereth with her lips and sells his birthright for a mess of pottage and everlasting service to satan through the instrumentality of his ministers. Don't think because he wears D. D. to his name and is doing such wonderful works in the name of Jesus, yea, don't think that God is going to excuse him. He is claiming that he is doing them now, and Christ says he will come to judgment and demand his pay for those wonderful works.

CHAPTER XV.

For the scripture saith unto Pharaoh: "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—Romans, 9th Chapter 17th Verse.

Listen to God's admonition, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" Now, this shows what God did before the world was created. God by his wisdom purposed to build or make something, and God first sat down and consulted with wisdom what he should build, and whether he be able to finish, and God knew he was a king, and he also knew there was another king that he would have to contend with, so God consulted his ability to build, and also his power to make war against the other king, and in God's consultation with wisdom he saw that he was amply able to build a world, and the fullness thereof, and that he had all the power necessary to make war with his antagonist, which, of course, is the Devil; and God determined to make his power known to his friends, therefore God raised a nation in the land of Egypt, and the king of that land and people was Pharaoh, and God raised up Pharaoh for a purpose, and God used Pharaoh for the very purpose that he raised him up for. Now, who can say that Pharaoh was not serving God at God's command. Now, with God's wisdom and power, and his consultation about what he was going to do, and his calculations whether he was able to do these things or

not, and finding he was amply able to do whatsoever his hand found to do, with all these evidences before us, we deny the power of God if we say he came to save sinners and failed; then it would be, he began to save sinners, and after he laid the foundation he was not able to finish; then it would be that others would begin to mock, saying, Jesus began to save sinners and after he laid the foundation he was not able to finish. See, that would be accusing God of ignorance, not knowing how to save after he had created us, and therefore his calculation how to meet the king of darkness with ten thousand men should he meet him with twenty thousand. So the same fate would befall God. Others would begin to mock, saying, God began to build and to save, and was not able to finish. Now, this Pharaoh, king of Egypt, was only a man, as we are, but God raised him up a king over Egypt, and God used Pharaoh and his people. Figuratively, Pharaoh was a figure of the Devil, and Pharaoh's people was a figure of the people in the service of the Devil. So we see that God elected Pharaoh and his people to serve him figuratively. See, Pharaoh and his people were God's servants, that by them God intended to let us know about another king, even King Beezlebub, the prince of the Devil, yes, a generation of vipers, distinctly separate from God or Adam; a self-existing generation, yes, they and their king, as seen by us in God's illustration; for God shows them to us in a figure.

CHAPTER XVI.

"But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Galatians, 4th Chapter and 4th Verse.

Moreover, his son, Jesus Christ, made us free, and if Jesus made us free we are free indeed, we are made partakers of the free gift; therefore, as by the offense of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men to justification of life. So we are made partakers of the free gift without our solicitations but by heirship, and that before we were born it pleased God to extend to us the free gift, even when we were under the bondage of the law. Now there are only three generations, one God, One Devil, and one Adam, but this son of God never did adopt any of the generation of the Devil, as shown in the nationality of Egypt. The Egyptians never were adopted or even married into the Israelites, but God by his son did adopt Adam's posterity, and every one that was adopted was taken from the sons of the generation of Adam, and by adoption became the sons of God; whether many or few, it is none of our business; but only the better for us if all the generation of Adam were adopted. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned; therefore, as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life, for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous; and if there is any difference in the size of these manys, I have never been able to detect that difference, but the free gift entered, and it was only extended to the generation of Adam by

our Lord, Jesus Christ, the son of God, the only begotten of the father, and savior of the world; for until the law sin was in the world; but sin is not imputed when there is no law. So we see that sin was not imputed to Adam until Moses brought the law from God; because where there is no law there is no sin. So now we can see the sentence that God placed upon man for the first transgression, that man is patiently working out with fear and trembling; and this son that was made of a woman under the law is the one that released man and woman from under the trap that the Devil still remains in, and this son was made like unto sinful flesh, and for sin condemned sin in the flesh, that he might destroy him that had power over death, which is the Devil, that man might receive the adoption of sons and be made heirs of God and joint heirs with Jesus Christ. So our Lord and savior, Jesus Christ, has made a way for our escape at all times, in all cases, and under all circumstances. The number of the posterity of Adam that never was under the law is as the sands of the seashore, without number; but all were under sentence of the first transgression until God elected Abraham and his posterity, to use figuratively, and they received the law by Moses, and were redeemed from under the law by Jesus Christ, and placed under grace. Now, of those that were redeemed, we saw in the revelation of Jesus Christ, twelve thousand sealed in each tribe of the posterity of Abraham and of those of the posterity of Adam that never were under the law, but under sentence for first transgression, John saw a great multitude which no man could number, of all nations, kindreds, and peoples, and tongues. Now these were all saved under penalty by sentence passed upon man and woman by God himself, that man and woman so cheerfully embraced when they saw that mercy was extended them; and the penalty was not death, but service until they return to the dust from which they were taken. So we cannot see any material change in man from the time that God formed him until the adoption by Jesus Christ, for God by his own wisdom did make man in his own image. In the image and likeness of God created he him, male and female created he them, and shortly afterwards clothed them, and then said, Man has become as one of us, meaning like himself; and

shortly afterwards adopted us by the one that was made of woman, made under the law. So we see the handiwork of God is being manifested more and more as we see the great day of the Lord approaching; and man will soon see, as John saw, an innumerable host of God's creatures saved by grace, and grace along, only merited by Jesus, who adopted us as sons. See, man and God stand in together; but the Devil and his posterity have always been God's and man's enemies, never have been adopted nor ever will be. Read Jesus' explanation to his followers in the 13th chapter of St. Matthew, and especially the 30th verse, and rememer it was Jesus talking.

CHAPTER XVII.

"Heaven and earth shall pass away, but my word shall not pass away."—St. Matthew, 24th Chapter, 35th Verse.

Listen. Jesus spake these words, and the people should give earnest heed to the proclamation of the author of the text. The people who have been deceived by satan's transformation are in the world in large groups, calling themselves church, and are briefly referred to by Jesus Christ as hypocrites, and he names them and calls them whited sepulchers, and dogs, and swine, and wolves, etc. And now listen reader to what you read, for the word of God is truth, and a casual glance thereat is mockery; and in order that the reader may give more earnest heed to the words of Jesus, both in the scriptures and in this writing, Jesus is very positive in what he declares, and he will execute his decrees; therefore the writer more earnestly solicits the undivided attention of the reader. Listen, ye that compass sea and land to make a proselyte. Now, those that compass sea and land call themselves missionaries, and they say that in the name of Jesus they are doing a wonderful work for the Lord, preaching or prophesying and saving souls to God. Now, when we look at ourselves in this glass, our own conscience shows us that we are not with the church as ordained by Jesus with his apostles at the last supper, so it is impossible for us to see ourselves with the sheep. So we are compelled to see ourselves in some other group besides sheep. So, as the word of Jesus cannot pass away, we had better take heed to our ways, for Jesus says those same people will come to him on the last day and say, Have we not prophesied, cast out Devils, and done many wonderful works, all in his name? Then he will say to them, Depart, for I never knew you. Listen. His words cannot pass. Better be cautious. Now, the people called worldians are not proselyting and doing those wonderful works for the Lord. It is people that call themselves

Christians that Jesus calls hypocrites. Now, any man that reads this will see himself where he stands, and if he sees himself standing with a group of people calling themselves church, that perpetuate the ordinances as directed by Jesus, then the chances are that Jesus named you sheep; otherwise your chances are that your portion will be among the hypocrites. Jesus' word for it, and his word cannot pass away. I am not flattering with my pen, neither do I belong to those that do flatter, but I send you this looking-glass that you may see yourself, and among whom you stand; that you may give the more earnest heed to what you hear. I do not claim perfection in this little book of advise; but this being the first bit of advice on this line since the crucifixion of Jesus Christ, it is very possible that it has dead weight about it and is susceptible of revision. Though I am aware that my zeal for my people has caused me to burthen my texts in trying to explain to the understanding of my people more thoroughly the true mystery of Godliness in trying to make some expression that would impress the mind of the people sufficiently that it might take effect sufficiently to cause them to look at themselves and their mode of worship, and see if Jesus prescribed such a course, or even gave them such a pattern or example. Then, if you can stand in the face of this glass and read the scripture and stay in spiritual wickedness, then you can say, as you act, that the word of Jesus shall pass away.

CHAPTER XVIII.

"Not knowing that the goodness of God leadeth thee to repentance."—Romans, 2nd Chapter and in 4th Verse.

Let us see the best we can, with time and space and the aid of the spirit of Christ considered. The goodness of God began to be manifest to us in the first man that was ever born into the world. God manifested his sovereignty to us in using Cain and his offering figuratively. Cain made his offering to God off the works of his own, and God did not respect it. So it is with us today. When we even offer ourselves as a sacrifice to God, to help him save souls, God does not respect our sacrifice. We only stand with God as Cain did. See, this illustration for our benefit is about the beginning of the recorded goodness of God, the commencement of a directory from God's dictation by inspiration and holy men, and such is revealed to men that are born again only. Thus, we pass on to another figure, the tower of Babel. After the flood the people were all of one language and of one speech, and they thought their works would enable them to get to heaven. But not so. God did not respect their works. See, God used those people figuratively for our benefit, and to manifest his goodness to us in the directory. And so we pass on to another figure. God used the cities of Sodom and Gomorrah, figuratively, and Paul very strenuously emphasizes the works of the people of Sodom and of Gomorrah in the first chapter of Romans, beginning at the 20th verse, and assures us that we also are without excuse if we tolerate the practice of saving souls by our own sacrifices. That is another manifestation of God's goodness toward the children of men today, to lead us to repentance, and these are God's illustrations, recorded for our benefit. And passing further in the directory we find the goodness of God manifested to us in the figure of the war between Saul's and the Philistine armies. Saul's army stood for Christ's army, and the Philistine army

strove against the soldiers of Christ with Goliath in the army of the Philistines as champion, all having on themselves war equipment, and emphasized by Jesus and his chosen apostles (soldiers) in the New Testament. See, the man in nature has not enlisted, neither do they have on soldier equippage. See, this is the goodness of God to us, for God to show this to us in a figure recorded for our benefit. Listen again to the love and goodness of God, manifested toward the children of men in the gospel dispensation. God uses all Egypt, together with King Pharaoh, figuratively, to show us his power to handle the Devil and all his host of servants, as shown in David and Goliath, servants in the war. Again, listen to God in the 7th chapter of Proverbs. The strange woman that flattereth with her lips, as hereinbefore explained, and briefly referred to by one of the divines in sacred writing as the bond woman, saying, Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. The bond woman hath many more children than she that hath a husband. All denominations are sketched in the bond woman, that offer sacrifices of their own works, and stand today with their language confounded. Listen, it is the goodness of God to give us these plain evidences in our way bill and recorded in our directory for our guidance through life. Listen, there are only two churches, one false and the other true, both represented in the foregoing two women, and the goodness of God reveals it to the children of men. Still more of the goodness of God is manifested to men. God uses his own son in a great many instances, figuratively, to-wit: Jesus is a physician, Jesus is a lamb, Jesus is the son of a carpenter, Jesus is bread, Jesus is a lion, Jesus is a king, Jesus is a priest, etc. God also uses Judas Iscariot figuratively, showing us the ministers that have transformed themselves as ministers of righteousness, as Judas did. So they, too, betray Jesus to the world in spiritual darkness, as Judas did in literal darkness, and lights and torches were used figuratively to show us that the children of the false church or bond woman make their own lights spiritually. Listen, it is the goodness of God toward men in the gospel dispensation that he is pleased to furnish us with a dispensary, sufficinetly full

and complete of itself that we need not make mistakes. I know that by using this key and following the directions herein given, the people of God can understand the mysteries of Godliness, for it has pleased God, in his love and mercy and goodness, to lead in his way, that men are without excuse. And this key only serves to lead men into the way to understand the scriptures more perfectly. This key is very incomplete of itself, and might perhaps be advantageously revised, and other things that are recorded in the scriptures, that God used figuratively, might be entered in this key, to the understanding of men, to-wit: The travail and deliverance of John the Baptist by Elizabeth was used by God figuratively to show us how God works for our benefit. Zachariah, Elizabeth's husband, stood in the figure as Jesus, our high priest, and Elizabeth as the law dispensation. So the gospel dispensation was born of law dispensation, or the gospel was born of the law; or, in other words, the law was the mother of the gospel, as Elizabeth was the mother of the Baptist, or the law church was the mother of the gospel church; also the memers of the law church were the old bottles, and the members of the gospel church were the new bottles, each used in their allotted places; both were preserved, and the bottles never burst; also the colt that Jesus rode into Jerusalem was figurative of the gospel, and its mother was figurative of the law. So the law was mother of the gospel. Listen, it is the goodness of God that causes him to manifest his works to us in a figure, and those of us that will not receive this as a key to the Bible are the ones that mock, saying that God began to build a tower and after he had laid the foundation he was not able to finish, or that he had met his enemy in battle and was not able to conquer, and that we had to take hold and help God conquer his enemy, and thereby help God to save us, and again those that mock say that Jesus Christ came into the world to save sinners, and after he had laid the foundation he was not able to finish; therefore they have to help by means of missionaries. Now, briefly, I will record a few of God's symbols without explanation. Listen: Our dwelling houses are symbols, men are symbols, women are symbols, our children are symbols, our farm, our fence, our grain, our barn,

our stock, our vehicles, especially our horses, our carpenters, our blacksmiths, our fowls, our colors, the evil weeds, the thorns, the saloons, the brothel, the cities, the streets, the lights, the darkness, the sun, the moon, the stars, our physicians, our sick, our health, our physic, our guns, our fish, our friends, our neighbors, all that we rule over, are God's symbols. And now, with all this great cloud of witnesses going before us showing the great love and mercy and the goodness of God to show us the way, it seems like sinners ought to repent because of a glimpse of the goodness of God toward men. Now, in a crude way, almost without a trace of perfection in it, I have outlined a key to the Bible, imperfect, susceptible of revision, but sufficiently clear that men may see themselves and among who they stand, as a key to the Bible or a looking-glass for men and women. The wayfaring man, though a fool, may not make many mistakes, or err therein. Now, I know of a certainty that those that mock will begin to laugh when they read this key, and begin to see themselves. As the swine, they will trample this key under their feet, because they don't like to be called by the name that Jesus gave them; they want to be called sheep. Listen, all this gift is free to men, and it is the goodness of God toward men that he gave this as a free explanation of the Bible, by the hand of his servant, in a simple way; but all nature knows that those that can see are the ones to lead.

CHAPTER XIX.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast harkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Genesis, 3rd chapter, 16th, 17th, 18 and 19th Verses.

I offer this as food for thought, as it may be the solemnization of a marriage contract between man and woman, solemnized by God himself as a pattern for the guidance of men and women in the present day. We notice the appellation, the word wife; and the word husband first occurs in this solemnity; and Adam, immediately after the solemnization, spoke of the woman as his wife, and named her Eve, or Ev-e. Now, the man has become the head of the woman in the solemnization of this marriage contract, and God speaks no more to the woman in this solemn calamity, but deals directly with the man; God sent him forth from the garden to till the ground, and as the man had become the head of the woman, it was natural for Ev-e to follow her head, or husband; as the church naturally follows Jesus Christ, her head or husband, therefore shall a man leave his father and mother and cleave unto his wife, and as Jesus Christ gave himself for the church, so man also should treat his wife as himself, and if occasion so require, let him lay down his life for her sake. Now we suppose it will not be too egotistical to call attention to the release from a penalty of death

immediately, to a sentence for life, and we suppose that all well-balanced people would do as Adam and Eve did, under similar circumstances, especially if a contract was solemnized with a beloved of our choice to help us bridge over the rough places, and possibly the solemnization of the marriage contract may be the sentence for life that people have to serve until they return unto the dust from whence they were taken. Now we can see the inconsistency of the divorce law given by Moses, and even in our country. Jesus says that from the beginning it was not so, that a man can be separated from his wife by a writing of divorcement. A man is the head of the woman, as Jesus Christ is the head of the church, and the practice of separating a man and a woman who have covenanted to live together as husband and wife, when that covenant has been solemnized before witnesses and in the presence of Almighty God, it possibly would be setting a precedent or symbol indicating that Jesus Christ probably could be separated from his church. The only plea for divorce is fornication, and Paul says such fornication is not named among the gentiles that one should have his father's wife: so when a man and a woman take upon themselves the solemn lifetime sentence by a solemnization of a marriage contract, that contract should not be severed by divorce, and then marry again, except it be for fornication, and such fornication is a different curse from adultery, and it is the love and mercy of God through his son that mercy was asked for in the verdict when the death sentence was passed upon all men to condemnation. So the verdict was changed to a sentence of service for life, and we must not trust in ourselves, but in God, who showeth mercy and raiseth the dead, yea, who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us. If I could write the love and mercy and the free gift that was given us in Christ Jesus before the world was, strong enough that it could be heard, it would suit me better. Sanctified and preserved, listen, in Jesus Christ before the world was, listen again. To be preserved is to be fixed so it will keep good all the time until the master call for it for his own use. See, that is the way God does his work. Here I will remind you that God never has, and never will, sanctify or preserve the Devil,

nor the tares, the children of the Devil; but God suffers them to grow in the world with the wheat, the children of the kingdom, until the harvest, and at that time the tares and the wheat will be separated.

CHAPTER XX.

"Why could not we cast him out?"—St. Mark, 9th Chapter, 28th Verse.

Might read some of the preceding verses, commencing about the 16th verse, and in this reading we find two in one. A man brought his own son to the disciples of Jesus for them to cast out a spirit, and they could not cast him out, and they ask Jesus, saying, Why could not we cast him out? Listen. The word "him" means a child of the Devil in the man's son, and they could not get him out; but see, God could and did get him out in the presence of the people. Then there were two, the son of the man and a son of the devil. Now, listen. Jesus did not tell the man's son to cast out the deaf and dumb spirit, neither could his disciples cast him out; but Jesus alone had power to cast him out, and after Jesus cast him out Jesus did not ask him to change himself and become a child of God. That him that the disciples could not cast out was a child of the Devil, one of the tares, the enemy of God and man. He was an imposter, and in that case he manifested one of his impositions, and God used that occasion, figuratively, to show us the difference between the power of man and the power of God, and also to show us the difference between the son of man and the son of satan. Listen, the produce is of the same seed that is planted. The seed do not change themselves from tares to wheat. The illustration is that the children of God do not change themselves and become children of the Devil, neither do the children of the Devil change themselves and become the children of God, notwithstanding they both grow together in the field. Also the children of the flesh are not the children of God, or the Devil either. Now, the evil spirit, or child of the Devil, when it was in the man's son, was not a part of the man's son, any more than a pig is a part of the pen it is in, or a rabbit is a part of a log when it runs into the hollow thereof. Listen, the

tares or children of the devil run into man as a safeguard or hiding place from God, as a rabbit runs into a hollow log when chased by dogs or other enemies in pursuit; and the man does not know it any more than the log knows when the rabbit runs into it. Neither can the man cast out the evil spirit any easier than the log can cast out the rabbit; neither can other logs cast him out: but the rabbit can be cast out by man, the rule of the log and rabbit in the presence of other logs, as God could and did cast the evil spirit out of the man's son. Also other cases of similarity are left on record for our benefit. Listen, As pants the hart for cooling streams when heated in the chase. See, there must be a chaser or there would be no chase. So the Devil's ministers are the chasers, and they are continually after his children (the tares), trying to discipline them, and through fear and the promise of reward they go into the man (Adam), and the man don't know him, and through fear that he might make a mistake he accept it as the good wheat, or spirit of God. That is the way men conceive of the Devil, and there is no other way whereby the Devil can deceive intelligent men and women to devour them. Sometimes small illustrations make deep impressions. Listen, by experience we know, or begin to learn noble truths, and truths are the spirits of facts simplified, and we hope by this little volume to impart expressions that will impress the minds of intelligent people, so as to take effect sufficiently to give warning of future events. If it was a fault for the man's son to have an evil spirit in him, whose fault was it? Surely it was not the man's fault nor his son's fault. So it must have been an imposter, an enemy to the man and to his son also. Thus, the son of God, the son of man and the son of the Devil, or prince of the Devil, or Beelzebub. Now, we hope that people will not be so partial to what they have said just because they said it, as to bias their better informed judgment against themselves, for surely they can see themselves in this glass plain enough to know who they are and where they stand. Also they can see clearly enough in this glass to know that it is not a fault of the natural man to be in a condition so he cannot receive or even know the things of the spirit, which is God, or the things of God. So we must be mindful to

entertain strangers, for we do not know at what time we are in the presence of God or his angels, whether at midnight or at cock crow or at meal time. And let us use every precaution against judging and condemning others, lest we also might be overtaken in a fault, and we ourselves might have an evil spirit in us and not know it, and if we did we could not cast him out, and if we could not cast him out, the next resort would be to have the disciples (the church) to take us to Jesus. See, we need not make mistakes or leave the old path, for the road is very plain, but very narrow also.

CHAPTER XXI.

"For in the day that thou eatest thereof thou shalt surely die."—Genesis, 2nd Chapter and 17th Verse.

In reading the divine history or letter of the Bible by natural people, the conclusion is that man, or Adam, did not die, as God said he should. Now that is the first stone of stumbling or rock of offense, even to them that stumble at the word, saying, Did Adam die? See, the casual observer would say, No. And why? Because that was the time and place where mercy and truth met together, and righteousness and peace kissed each other. The verdict was handed in, Guilty; but the twelve jurors pleaded for mercy, which was granted by the judge, and he sentenced the criminals for a time during their natural lives, or until they returned to the place whence they were taken. By that sentence the law was satisfied and the judge was reconciled to the criminals. See, God is reconciled to sinners only by the fulfillment of the covenant entered into at that time between the father and his son; but man did die that very day, and has been dead ever since, in trespasses and in sins, but the son made propitiation for the trespasses and sins of man by the fulfillment of the covenant. See, the son tasted death for every man that cometh into the world, and thus became the resurrection of the same, and also the life. Thus man is now living the life that he received by the death of our Lord Jesus Christ. Therefore he sends his ambassadors into the world, praying men to be reconciled unto God, for God is reconciled unto sinners. Listen, when Adam and Eve transgressed, God called them and clothed them, for they were naked, and were not ashamed. So also the Lord Jesus Christ clothed sinners with his robe of righteousness. See, our sinfulness or nakedness is covered by the righteousness of Christ, and all this was done without our knowledge or consent, and we were not consulted in the matter, for the work was done before we had done

either good or evil. Listen, when God calls Adam again, he will come forth clothed with the righteousness of Christ, and will not have to be embarrassed by being naked. And now, in this condition, man is as perfect before God as Adam was before he transgressed. Listen again, it is not left to what man may say, whether he accepts or rejects the proffered mercies of God or not, for this free gift was given us in Christ before the world was. Therefore, men ought to be and should be reconciled to God, in and through our Lord Jesus Christ.

And now I have briefly shown to the best of my ability the general resurrection, the first resurrection. Blessed and holy are they that have part in the first resurrection. Upon such the second death hath no power. The inference is that there is a second resurrection, consisting of a chosen generation, a royal priesthood, an holy nation, a peculiar people. That ye should show forth the praises of him who hath called you out of darkness into his marvelous light. This people are the ones that the second death had power over. They went through the laver of regeneration, were crucified, dead and buried in Christ, and are zealous of good works, yet do not claim and merit in them, each one in his turn representing John on the isle of Patmos, seemingly for the time being that God and man had all forsaken him, and as a lamb dumb before his shearer, so opened he not his mouth. Those were the ones that were added to the fold one at a time. Those are the ones that had part in the second resurrection and ascension, being exalted by God himself above those of the first resurrection. Those are people of God, those are the sheep, the little flock of the good shepherd. The first resurrection did die in Adam in trespasses and in sins, and the second resurrection did die in Christ (the second Adam) and was resurrected in Christ to a newness of life.

And now, in conclusion, I will say that those that are hit the hardest will howl the loudest, and those that are bitten the worst will swell the biggest, and those that are stung the deepest will kick the highest, and the sloth will stand and grin when he sees himself as he is; and the natural man will rejoice to see himself as he is.

CHAPTER XXII.

"Woe unto you scribes and pharisees, hypocrites; for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—St. Matthew, 23rd Chapter, 27th and 28th Verses.

In the eleventh chapter of II. Corinthians we learn that satan was transformed into or as an angel of light. Now, transformation is transfiguration, and we learn that God is light, which makes satan transformed into or as an angel of God. Hence we see it is a very easy matter for satan in his transfiguration to deceive people in a state of nature. Now, let us look at the matter very minutely and see, if we can, how this thing works about satan transforming himself into or as an angel of God. I will call the reader's attention to the fact that it is impossible for satan to transform himself into an anged of God, but "as" an angel of God, or light, for if he could change himself into an angel of light, then he would be an angel of God, which is against the nature of God and satan; but satan transforms his appearance, which, in deed and in truth, he is a deceiver, a liar, and a hypocrite, because he assumes the appearance of an angel of God or light, when he is nothing but the Devil, and a Devil having a beautiful appearance would be like a beautiful sepulcher that is full of dead men's bones; therefore he is a gay deceiver and a hypocrite, for he appears to be one thing, when, in deed and in truth he is another. Now, how does satan assume the appearance of an angel of light? (Answer) By preaching repentance to people in a state of nature, which is unauthorized in sacred history. Thus, by this kind of preaching the Devil shows his cloven foot unto the people that Jesus called the salt of the earth, but people in a state of nature cannot detect his spurious doctrine, be-

cause the natural mind receiveth not the things of the spirit, neither can they know them because they are spiritually discerned; therefore it is practical hypocrisy and very wrong to preach repentance to people who are just as God made them, for in the beguiling influence of a spurious doctrine people that cannot know the things of the spirit will give heed to seducing spirits and doctrines of Devils. Now, we see in the same chapter that satan has ministers and they are also transformed as the ministers of righteousness. Therefore, we see that satan's ministers wear the some clothing that he does. Now, in this lesson we learn what self-transfiguration consists of. It is in this way we become read Christians, or self-made Christians. Thus, the text that we have under consideration will apply to our case. We are hypocrites, and as whited sepulchers, having the appearance of good Christians outwardly, being made proselytes by those ministers of satan that have transformed themselves as ministers of righteousness. Therefore, we see that we are as much transformed as the ministers of satan, or even satan himself, for we are made twofold more the child of heli, and have been made partaker of the root and leanness of satan through those ministers employed as instruments in the service of satan. Therefore satan, his ministers and their followers are all co-workers together, transfiguring themselves as angels of light and as ministers of righteousness and as Christians of the Lord Jesus Christ. Therefore they are all hypocrites, not knowingly nor willingly, but by reason of him who has subjected the same by his beguiling sorcery. Hence, satan was not an angel of light, nor his ministers ministers of righteousness, neither are their followers Christians, but they are all three prompted by the same spirit, and as angels and ministers and Christians they outwardly appear unto men to be the husbandry of God, but alas, the Savior compares them to whited sepulchers, and says to them, Woe unto ye pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you scribes and pharisees, hypocrites, for ye com-

pass sea and land to make one proselyte, and when he is made you make him twofold more the child of hell than yourselves. Thus we see our country flooded with all manner of missionary isms making proselytes or converts, even unto the heathen and savages of the earth.

And oh, my fellow-man, may I be excused if I, your friend, in the name of my master, cite you to the teachings of my master in the 23rd chapter of St. Matthew, where you can learn that the true spirit of missionaryism is to teach the people that those clamorous, wrangling spiritual wickednesses in high places is of the same transformity of satan, and to call them to repentance, for it is they who have left the natural goodness of God and transformed themselves into beings of righteousness, and they are the people that are spiritual heathens and savages transformed as Christians, and the missionary is sent into the world as a sheep among wolves to them of that awful sentence, Depart from me, ye workers of iniquity for I know ye not. But the people that have never transformed themselves, but are in a state of nature, as God made them, yea, those that have never transformed themselves nor yielded themselves member servants to satan's transformation, nor given heed to seducing spirits nor doctrines of Devils—such never are called to repentance, for they have never transgressed, but stand as God made them, except the original or Adamic transgression, which Christ made atonement for and placed us just as pure as Adam and Eve were before they transgressed or yielded themselves servants to the old serpent. And now Christ is the only propitiation for our sins, which sins are the very same as the original if we yield ourselves servants to satan. Te work that he requires of us is to transform ourselves out of nature into or as Christians. It is not a sin to do the deeds of a Christian, but the obedience of satan into or as servitude into transformation. People in a state of nature are living the life that Christ gave them, but Christians are living the life of Christ, and for people to change their natural life into the life of Christ, then they have committed the sin of transformation, but people unmolested by satan never commit the sin of transformation. Now, transformation is the act of doing as satan did when he transformed himself, and that act is

obedience to satan, and obedience is service, and that service of transformation is sin against God, and the building up of wickedness in high places, and that spiritual wickedness is committed by people in a state of nature who covenant to live together in church capacity because they are deceived by the ministers of satan, who have transformed themselves as satan did. Then their followers also transform themselves, for satan has given them an example, and they, being deceived, follow in his footprints. Thus it is very plain that those who follow the footsteps of satan are twofold more the children of hell than they were before they transformed themselves as ministers of righteousness and as Christians. There is wherein satan has deceived many, yea, very many, good people, who were as good by nature as God wanted them to be, for if God had wanted them any better he would have made them better, for he made all men and did all the work. Therefore, he made us just as he wanted us for his own purpose, but we volunteered in the service of satan and transformed ourselves and covenanted to live in church capacity, being then different from the state of nature in which God made us. Therefore, every one that joins those bands of people that are covenanted is deceived by the transformation of satan and is in the service of satan, preaching, praying and proselyting, and they are the very people who are commanded to repent, for they are compared to a harlot by King Solomon in the 7th chapter of Proverbs: She is the strange woman that flattereth with her words. And the person that heeds her is like the young man void of understanding passing through the street near her corner; and he went the way to her house, viz., he transforms himself and joins them in the twilight, in the evening, in the black and dark night. So she caught him and kissed him and, with an impudent face said to him, I have peace offerings with me; this day have I paid my vows. Therefore I came forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon. Come, let us take our fill of love until the morning; let us solace ourselves with loves, for the good man is not at

home; he hath gone a long journey; he has taken a bag of money with him, and will come home at the day appointed. With her fair speech she caused him to yield, with the flattery of her lips she forced him. He goeth straightway after her, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Harken unto me now, therefore, oh, ye children, and attend to the words of my mouth. Let not thy heart decline to her ways. Go not astray in her paths, for she hath cast down many wounded; yea, many strong men have been slain by her; her house is the way to hell, going down to the chambers of death. They are also called blind leaders of the blind, and hypocrites, and pharisees, and whoremongers, and idolaters and sorcerers and lawyers, and reckoned as rich men, who cannot enter the kingdom of heaven; and serpents, and vipers, and scribes, and pharisees, hypocrites; for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness, even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity, and such false delusion is reckoned by the revelation of Jesus Christ, by John, the revelator, to be the great whore, mother of harlots and abominations of the earth, and the Savior says that in the end they will say unto him (claiming their rights) "Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works;" yes, claiming just what they are now claiming that they are doing; but how does it take with the Great Judge?

Thus, we see that when they lay in their plea for admittance, telling him how they have managed on earth, and what they have done for him, or in his name, he calmly tells them to depart from him; also he gives them to understand that those wonderful works that they done on earth in his name were works of inquity. Here may I beg pardon, and say that the moral nor the immoral man is not encouched in the awful sentence, "Depart from me ye workers of iniquity into everlasting fire prepared for the Devil and his angels;" but that awful sentence is strictly to those who are compassing sea and land to make pros-

elytes, or converts; they are the people that are doing these great wonderful works in the name of Christ, which works Christ claims to be iniquity, or spiritual Sodom; for he says, "As it was in the days of Lot, so would it be when he comes again," and unless we repent of this spiritual Sodom, or spiritual wickedness, or spiritual iniquity, we shall all likewise perish, as shown in the illustration of the cities of Sodom and Gomorrah.

CHAPTER XXIII.

"And thou shalt put the staves into the rings by the sides of the Ark, that the Ark may be borne with them; the staves shall be in the rings of the Ark; they shall not be taken from it."—Exodus 25th Chapter, 14th Verse.

The question is often asked, what is church, and I propose to answer in this way: The Church of Christ is a body of believers, baptized by being buried with Christ by baptism unto death; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Also they must eat the bread and drink the wine, and wash each other's feet; these four ordinances are the four gold rings that are in the text we have under consideration, and the staves are the members of the church, and the only essential prerequisite to belief is the birth of the Spirit, and the four ordinances are a requisition of Jesus Christ. Thus the members of the Church shall be put into the four ordinances and they shall not be taken from it; but the ordinances shall be perpetuated continually, as the rings have no end, so also these four ordinances must be perpetually practiced by the church without an end, and as the rings are made of pure gold, which is the most perfect of any other metallic substance, so also these four ordinances are most sacred of any other practical deed in existence.

The reader would do well to read the twenty-fifth chapter of Exodus through, and see the beautiful wonder workings of God pointing to the gospel dispensation. Now we see that the church is a body of believers, baptized. that practice the four ordinances as recorded in sacred history; all other bodies professing godliness are a mockery, and originated from Satan, and are unauthorized in sacred history; they have a mere form of godliness, but by their works they deny him. Now to show the beautiful features of the church, the enquiring mind must notice that the body of Christ is symbolized by a woman and

her beautiful features are her beautiful gracefulness, to-wit, Obedience is the first and most beautiful feature she has; in fact, obedience to her husband fills immensity, for whatever he sayeth to her she doeth it, and by so doing she reflects the patience and merciful kindness of her husband. Thus, a good, kind, faithful affectionate and obedient wife bears in her body the true principles of the trinity. Also she has hope, faith and charity. These three features are very admirable, but the greatest is charity, and besides this she gives all diligence to her husband and adds to her faith in him virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity. Thus, she has all these features, and a great many more which enables her to let patience have her perfect work in the Lord (her husband). Here we will illustrate, so as to make plain proof of our views gathered from the Lord's will, for the invisible things of him from the foundation of the world are clearly seen by the things that are made. even his eternal power and godhead. If we see a woman, a man's wife, bearing in her body all these qualifications, and living strictly up to the requirements of her husband, and yielding obedience to his wishes at all times in all cases and under all circumstances, we are ready to say at once, What a good woman; how amiable is her character, and her excellency of conduct, for she is a true helpmeet for her husband and her husband cannot help but love her because she reflects the light in the world that her husband gives her; therefore he loveth and cherisheth her both in prosperity and adversity, cleaving to her and her alone, until they are separated by death. So it is by Christ and the Church. The church that lives up to the requirements of Christ according to the record of his will, that church reflects the light of Christ even the light that Christ has given her, and she bears in her body the true principles of Christ; therefore, he loves her with an everlasting love which means love without an end; thus the four gold rings are the four ordinances that Christ has prepared the church, which is a figure of the wife of the Son of God; therefore, although a woman may have all the features of a man's wife and yet she abuses his ways

saying this or that way is as good as yours, and I am going to do my way and you can do yours, even your old ways that you had from the beginning; no enlightened man will do them old style ways. My dear sir, you are not progressive in the least. Why don't you do as other men do; for those old examples are all passed away and we are a more enlightened people than our fathers were, and mercy, what was the intellect two thousand years ago, in the day of Christ? Why, my dear sir, I believe if Christ was here in these enlightened days we would have a Bible entirely different from our old Bible.

Thus, we can clearly see the difference between an obedient wife and a woman that marries for popularity, for they are both symbols of the true and the false church; for by the true church we clearly see the bride of the Son of God, and by the false church we clearly see the mother of the prince of the antagonists of God. Thus, the obedient wife, the obedient church and the wife of the Son of God, are three and these three bear record with each otheed and agree in each other which makes an everlasting unity or love that is like a pure gold ring which is love pure and undefiled without end, but the disobedient wife, the false and disobedient church, and mysterious Babylon, the mother of the prince of devils, agree in each other and bear record with each other, for which there is no love but everlasting confusion, which means from everlasting to everlasting.

Now, reader, you have asked, What is church. If you belong to any of these modern denominations, don't think that I have answered your question in the way I have through a principle of prejudice, for I don't belong to any denomination, but I answer your question through a principle of perfect love, having my answer well authenticated by the will and principles of God. Here I will illustrate again: If you was traveling very hastily in the dark and a great precipice lay in your way, and you did not know it, and you was about to plunge headforward into it, would you not accept it as a very kind favor if a friend was to warn you of the danger that lay in your way? As a matter of course you would. Well, those bodies of people professing godliness that do not practice these four ordinances, are going swiftly down the steeps

of time in spiritual darkness, and I as their friend, by this little directory, do warn them of the awful chasm into which they are about to submerge. Now, don't think within yourself that just merely belonging to these bodies that do practice the four ordinances will save you eternally. Take notice, you must be a believer in the Lord Jesus Christ before you can properly belong to them or even have faith in the Lord Jesus Christ, and if you have works without faith, your works are like the body without the spirit, dead. Thus, God says ye must be born of the Spirit before you can see the kingdom of God; therefore, the birth of the Spirit is the only intrinsic essential to eternal life, as that which is born of the Spirit is spirit, and God is a Spirit, therefore that which is born of the spirit is like God, and properly a child of God, but that which is born of the flesh is flesh, and properly a child of the flesh, and the children of the flesh are not the children of God, but if a man is regenerated by the birth of the spirit, and that child of the flesh do walk after the child of the spirit which is in the regenerated child of the flesh, then you have eternal life abiding in you; then you are a proper subject of the church of Christ, which is a figure of that eternal home of the child that abideth in you which was born of God, a foretaste of Heaven, and that Spirit prompts you or dictates to you to go to the church, but before that time you could not know the things of the Spirit, and it would be the height of folly to try to teach you things that were forbidden. But the birth of the Spirit doeth away with the old things that you once loved and behold all things are become new, and then you love to go to the church where you can have your spiritual strength renewed that you may grow up to the vigor of manhood and womanhood in Christ Jesus, and become fat as calves of the stall, and strong, that you may not be blown about by every wind of doctrine, but become established in the faith and doctrine of the Apostles and prophets, and Jesus Christ, being the chief cornerstone. Now, we will see what King Solomon says of the features of the church, when he was moved upon to write a prophecy, foretelling the graces of the church, that the Son of God was going to constitute in or about the commencement of the gospel dispensation. Solomon says,

"Behold, thou art fair, my love; behold, thou art fair; thou hast doe's eyes within thy locks; thy hair is as a flock of goats, that appear from the Mount of Gilead; thy teeth are like a flock of sheep that are even shorn, which come up from the washing, wherein every one bear twins and none is barren among them; thy lips are a thread of scarlet, and thy speech is comely; thy temples are like a piece of pomegranite within thy locks; thy neck is like the tower of David, builded for an armory, whereon there hang a thousand buckles, all shields of mighty men; thy two breasts like two young roes that are twins, which feed among the lilies; thou are all fair, my love; there is no spot in thee, this thy stature is like a palm tree, and thy breasts to clusters of grapes. Thus, we see if we don't patronize the ordinances of Christ and as the Apostles according to the examples shown us in the Testament, we are undoubtedly impostors, and the church has lost her comeliness, and we are building a tower trying to climb up some other way. Therefore, our lot will be cast among thieves and robbers, and Christ will not recognize us as his bride because we are not wearing apparel that he prepared for us.

Thus, we see that the Church of Christ is symbolized by the very best of the housewife, and the false church is symbolized by the very worst women of our country. So we are left without excuse, for there is no mistaking the plain illustrations of the Bible here. To bring pointed thought I write a few words that I heard a minister utter. He said in speaking of the ministers of Satan that Satan had many ministers going about with a fiddle in his hands and a flask of liquor in his pocket. Now, let us see how that works. We learn that ministers of Satan transform themselves as ministers of righteousness. Oh, may I be excused if I ask if the man with the fiddle resembles a minister of righteousness in his daily deportment; if so Satan's transformation was vain to him, nay verily. Yea, and may I be excused if I say that Satan's ministers are going about with a Bible and a hymn book in their hands. That is what constitutes transformation; otherwise it would not be transformation; for that is the way ministers of righteousness go about. Now if you will consult the 11th chapter of First Kings and see what kind of wo-

men Solomon's seven hundred wives were, then you can clearly see what kind of churches Satan has built by his ministers. Also by consulting the 7th chapter of Solomon's Songs you will clearly see the church that the Lord Jesus Christ constituted upon earth, called the Kingdom of Heaven; thus these two churches are set over against each other by Solomon that we may not make a mistake and fall into spiritual idolatry; but that we may do like one of old, choose the good part that will not be taken from us.

Therefore, one Lord, one faith, one baptism; all seeing eye to eye and all speaking the same thing.

CHAPTER XXIV.

"Draw out now, and bear unto the governor of the feast."—St. John 2nd Chapter, 4th Verse.

This text of Scripture is a command of our Lord and Master, and contains the same meaning as the Scripture or command, "Go ye into all the world and preach the gospel," and the Savior uttered the words of the text that we have in consideration at a marriage feast in Cana of Galilee, where he turned water into wine, and after he had made wine for the marriage occasion, he commanded the servants to draw out and bear unto the governor of the feast. Now the Scripture teaches us that there were six water pots near where the Savior was at the time that he was notified that they had no wine, and he commanded that the waterpots be filled with water, and the servants filled them to the brim, and then he said draw out now and bear unto the governor of the feast, and they drew out the water that was made wine and bore it to the governor of the feast, and behold it was wine, and good wine. Now, the idea of the Savior making wine of water and the idea of his laying down his life are synonymous; the water that was filled into the water pots was a representation of the will of God, taught to the people ever since man was pronounced very good, and that will of God when it was turned into gospel it was said, thou hast kept the good wine until now; therefore the gospel is the good wine that has been kept back until men have well drunk of the preaching that has been preached or borne unto them by the servants of God for the past six thousand years, and the six water pots are a symbol of the six thousand years, and the six thousuand years were filled to the brim by the servants of God with the will of God, and men have well drunk, and now he gives unto them the gospel, or wine that is better by the hand of the same servants; that is, he sends the wine or gospel to the people by the hand of his ministers, yea the ministers of

the Lord Jesus Christ. This we see illustrated by the six days that God made the heavens and the earth, and the fullness thereof, and when the ministers of Christ preaches Christ and him crucified and make full proof of their ministry by types and shadows; they are the servants that are drawing out the wine; yea, the good wine that has been kept until now; they are making full proof of their ministry by bringing up witnesses out of each thousand years since the world was made, and these witnesses testifying to the fact that they affirm, and that affirmation is this, that Jesus Christ came into the world to save sinners and that he tasted death for every man that cometh into the world, and that he was able to accomplish the work that he came to do, and that he did come and will do and that he did pronounce the work finished that he came to do; then he turned his life into the good wine or gospel and said to the servants, draw out now and bear unto the governor of the feast, or, in other words, go ye into all the world and preach the gospel, giving the good wine that ye draw out of the six thousand years or the six water pots, taking up circumstantial evidences that you find recorded in the transaction of business in each thousand years since the world was made, and by so doing you will make full proof of your ministry; yea, that the gainsayers cannot put to shame; thus every man that is a minister of Christ is drawing the good wine out of the six water pots, and bearing it unto the end of the world where all is to be given up into the hands of the Father of light, the governor of the feast. Now the six days, the six water pots and the six thousand years are three sixes, and these three sixes agree in each other; now the illustration of the marriage feast was a symbol of things ancient, things present and things to come; thus Noah was a preacher of righteousness, yea, a servant of God, and he helped to fill the six thousand years, or in other words, the six water pots and he helped them to draw out and bear unto the governor of the feast. Now some will say, as Nicodemus did, How can these things be true, as Noah lived at the end of the first thousand years, or water pot; therefore he could not fill up nor draw out of things that came after him; but let us look into that matter a little and see if we can how that thing works, and if it will not

hold out full weight and measure, shaken together heaping up and running over, we will not have it. We find recorded in sacred history that the first shall be last and the last first; therefore, as God is ominiscent, all things are present with him at the same time; therefore there is nothing new nor old with him, for we see that the very first transactions of sacrifices that were made unto God were recorded as an index pointing to the last transactions; thus Cain and Abel both made sacrifices unto God, and God disregarded and disrespected Cain's offering notwithstanding Cain offered unto the Lord the very best he had, but God would not respect his offering, and why, because Cain's offering was of the fruits of his own works. Now Noah was one of the servants that filled the six water pots or thousand years, and when they (the servants) drew out it was good wine; thus, they gave it to the people in this way; by grace ye are saved, through faith, and that not of yourself, it is the gift of God; not of works, lest any man should boast; hence Cain offered the fruits of his works and God had not respect unto it. Now Cain offered the very best that he had, and all that he had, and believed in his heart that he was as good or little better than Abel, because he had struggled hard to get his sacrifice and Abel had not, for Abel's sacrifice was given him; therefore as he had labored so hard at the very work God commands him to do until he was sure that he had the best offering, but alas, when he and his brother brought their offerings to the altar, God did not respect his offering, because it was the fruits of his own works. Then Cain was mad. Now, is there unrighteousness with God? God forbid. But, oh, vain man, whomsoever thou art that replyest against God, saying in thy heart if I do the very best I know how to do (as Cain did), I know that God will accept of my effort, and if he don't I can only say I know that I have done my part. Now, that is just what Cain thought, and he was mad with something and it would not do to be mad with God so Cain railed against Abel, his brother, and slew him. Now to all literal appearance Cain's offering was just as good as Abel's, but God would not respect Cain's offering. Now Cain and his offering is an index. Thus we see the natural mind cannot know the things of the Spirit; yet

if he reads Sacred history and in that history he reads that man is commanded to draw near unto God and God will draw near unto him, therefore he forgets that in a state of nature he cannot know the things of the Spirit; therefore he renders unto God Cain's offering, or his own works, which is Cain's sacrifice; thus we become carnally minded, saying if God don't draw near unto us he is not as good as his own word and is not the God I took him to be; therefore we become vainglorious in our imagination and become wroth against the people that Jesus called the salt of the earth, as Cain did against Abel. Now, Abel's offering was a symbol of the sacrifice presented by regenerated people in their experience to the Church, and Cain's offering was a symbol of the sacrifice presented by unregenerated people to the church; therefore, unregenerated people's sacrifice is not respected by the great Judge, and they become wroth with something and as it won't do to be mad with God, they like Cain, pounce upon the regenerated people or church of God and murder them as Cain did Abel, because the natural man is just like God made him, and needeth no repentance, and if in that state he undertakes to draw near unto God, then God made him, instead of drawing near unto God he gets farther from God; thus he becomes carnally minded; sold under sin, and then he is commanded to repent of that act for he is a servant of sin or Satan because he has sold himself from his first master; therefore his first master will not respect his offering neither will he accept of it.

Thus we see the difference between the carnal mind and the spiritual mind; the carnal mind comes to the church relating how it commenced to get religion, and how the Lord met it on the half-way ground and blessed it, and the church has not respect for such experiences in grace as that, but when the spiritual mind comes to the church and begins to tell of its distress, and that it has nothing at all but Jesus to impart, and how he was apparently all over full of sores and perfectly helpless, so that it seemed good for even the dogs to lick his sores, seemingly to pity him, but about the time I gave up all hopes a good man came along (I believe it was a Samaritan) and he dressed my sores and took me to the inn, and paid my fare, and commanded that I be taken care of un-

til he returned, and then if there was anything lacking he would pay it.

Now, in those two examples we see the offerings both Cain and Abel made. The first example is figurative of Cain's offering, and the second example is figurative of Abel's offering, and the church is the judgment seat of Christ, therefore the church disregards Cain's offering, but the church has respect unto Abel's offering; therefore Abel, the child of grace, is received into the church, and Cain is rejected; but it does not stop there, for we see that Cain, the carnal mind rose up against Abel, the spiritual mind, and slew him, and the carnal mind is today using spiritually the same cudgel that Cain used to kill Abel with, and that cudgel is as follows: The ministers of Satan preach repentance and the tortures of hell to people in a state of nature; yea they preach the very doctrine that the natural mind can receive, and when they do accept their doctrine then they believe that God has accepted their offering; then they are as bold as Cain was and they rise up against the spiritual man and murder him spiritually, as Cain murdered Abel literally; yea, Cain's literal cudgel was a symbol of the carnal man's spiritual cudgel. Now the idea of Abel's losing his literal life, and the idea of the salt of the earth losing its spiritual savor, is synonymous. Abel being elected as an index pointing to the people that Christ said was the salt of the the earth, and Cain being elected as an index pointing to the people that Christ called murderers, therefore the death of the Church comes in lieu of the death of Abel, or in other words, the church has lost its influence or savor in the world; therefore the church is spiritually trodden under foot of men or beneath men's wisdom; therefore all the ministers of Christ from Abel until this day have been busily engaged filling up the six water pots and drawing out of the same and bearing unto the governor of the feast, for the marriage feast in Cana of Galilee was recorded to illustrate the unity of the Son of God with the Holy Ghost, and by that illustration we can gather the spirit of facts that the Son of God did marry a wife, and connecting illustrations does prove that she has conceived by her husband and brought forth children, and that those children are the good wheat and are the heirs

of eternal happiness, and furthermore the spiritual man goes on to tell in his experience or sacrifice, how it was that he became so sore and afflicted he could not tell, neither can I tell, says he, how it was that I was so miraculously cured, but one thing I can tell, and do know, that is wherein I was blind I now see, and can tell how I was restored to sight; that is I met a man, I believe it was a Jew, or the King of the Jews, and he asked me what I would have him do for me, and I told him to do something that I might receive my sight, for I was blind, and he went on to tell that he came unto his own and they received him not; then said he unto them, Lo, I turn unto the Gentiles, and I was a Gentile, and by chance I met him and he spat on the ground and wet some clay and anointed my eyes and said to me go and wash and I done as he said and came forth seeing and the people were astonished at my seeing and made great inquiry of my father and mother how it was that I could see, and my parents said to them that I was of age, ask me, and I told them that I did not know how it was but one thing I did know, and that was wherein I was blind I now see, and upon a strict interrogation of the matter I was asked to describe the man that caused me to see, and behold it was Jesus, the very same man that I thought before was a Samaritan, that took me to the inn and dressed my wounds, and the people wanted to know if I would know the man again, and I told them I would, for he had been made to me the fairest among ten thousand and the one altogether lovely, and I should know him forever more. Amen!

So it is with every one that is born of the Spirit. Now we see why it was that Cain's offering was not respected, and furthermore it was not only disrespected, but it was a very gross sin for him to offer his own works to the Lord as a sacrifice, because it does away with the sacrifice that God made for the people. Now Cain was wroth because his offering was not respected. Now who was Cain mad with? Answer—the Lord. Why was Cain mad with the Lord, because the Lord would not respect his offering; then why did Cain fight Abel when it was not Abel's fault that the Lord would not respect Cain's offering? Abel could not help it, but Cain murdered Abel

because the Lord loved him, and Cain could not kill the Lord, but pounced upon his innocent brother and killed him, simply because the Lord did have respect unto his brother's offering.

Therefore, we see the people of the present day have murdered the church because they offered Cain's offering and it was not respected as Cain's was, only which is their own works, yet they rail upon Cain for killing his brother, and yet they commit the very same depredation that Cain did, and that is the very sin that the people are commanded to repent of. Now I have drawn the good wine from the water pots, both new and old, and presented it to you according to the command that I received, and this is the command, Go ye into all the world and preach the gospel to every creature; or draw out now and bear unto the governor of the feast.

Now I will call up a few witnesses that will testify to the facts that I have set forth; thus, St. Matthew says that Jesus Christ came into the world to save that which was lost, and St. Luke says he came to seek and to save that which was lost, and he says himself that he came to do the will of his Father, and that will was, that none should perish, and St. Paul says he came to save sinners, and that he tasted death for every man that cometh into the world, and that he died for the sin of the world, and that death passed upon all men because all have sinned, he declares that all power in heaven and in earth, on earth and under the earth is his, and he even had power to lay down his life and take it up again, and that he was able to do the work that his Father sent him to do, and that he did come and did do just what he came to do, and in finishing up the job that he came to do he spoke to his Father and said "It is finished." That, is I have finished the work thou gavest me to do, and his Father replied in sanctioning the work which he had done, saying I have glorified thee and I will glorify thee again. And now shall we stand up in the face of God and these witnesses and say that he did come to give man a chance to be saved? Why such as that would be railing against the very nature of God, for man already had a chance to be saved, and it would be changing the Scripture to read in this way: "This is a faithful saying and worthy of all ac-

ceptation, that Christ Jesus came into the world to give sinners a chance to be saved." That is the way the Cainites are preaching to the people, and no wonder if God does refuse to respect their offerings, for they change the truth of God into a lie and teach for doctrine the commandments of men; therefore they do not draw out the good wine that has been kept until men have well drunk of that which was worse, keeping for themselves that which is better.

CHAPTER XXV.

"Can two walk together except they be agreed?"—Amos 3d, Chapter and 3d Verse.

The prophet, in view of the gospel dispensation, comely spake by prophecy the foregoing text, as did Jesus when he said every house, or city, or kingdom, divided against itself cannot stand. Then let us, as the followers of the meek and lowly Jesusu examine ourselves and see if we be in the faith.

We learn that God is a Spirit and he seeketh such to worship him as worship in spirit and truth; therefore, worship in the letter, or our fleshly aspirations toward God is not respected by him. God is light, and darkness only discovers itself to us by the revelation or manifestation of light; hence we don't know that we are in the dark or how it is that we are in the dark until God develops the light of his countenance to us. God is the great Master Builder that framed our being of the dust of the earth and placed us upon that broad principle upon which we ought to stand even in a state of perfection, because God, who cannot lie, at the time he placed man upon that great principle, pronounuced man very good, and delivered unto man the principle working tools of a master builder, that man might see the invisible things of God by illustrations, to-wit, the square, the compass, the plumb and the level. The square is to teach us to do unto our fellow man as we would have him do unto us; the compass is to teach us to circumscribe our passion and keep us in due bounds, that we may not become covetous; the plumb line is to teach us that our daily avocation must be erect before men that our daily deportment cannot be gainsaid; the level is to teach us to level ourselves with all mankind whom we see using these working implements. Now, a man may be well skilled in the practical performance of all these working implements, which places him in a state of nature, just like God made

him. Then he is practicing his reasonable duty toward God and his fellow man, because he is in a state of nature and is just as God made him, and yet he cannot know the things of the spirit, and if he cannot know the things of the spirit, and will not receive the things of the spirit, it must be the height of folly to try to teach him things that are forbidden for him to know, and not only that, he being just like God made him, it is the height of folly to try to teach him to repent, as he stands upon that high and exalted principle that God placed him upon. Now the only way to impart spiritual things unto him is a right that God the Master Builder, reserves unto himself; but he illustrates to us in this way: "The wind bloweth where it listeth and we can hear the sound thereof, but cannot tell from whence it cometh and whither it goeth—so is every one that is born of the Spirit." Thus the man, in a state of nature, standing upon that broad principle is right where God wants him to be, and is just like God wants him to be; then if we go to preaching repentance to those people in a state of nature, we only can make proselytes of them, and reduce their comeliness from a state of nature and happiness, to a state of carnality or a child of hell—or rather a servant of iniquity. Now those that have been changed from nature to grace by the Master Builder, and those that have been changed from a state of nature into a servant of iniquity are the two classes that our text has reference to; they disagree in every particular, therefore, "can two walk together except they be agreed." The text appears to be a question and the answer is "no." Those that Jesus called the salt of the earth, and those that he called proselytes are the two that disagree as far as light disagrees with darkness, or as far as God disagrees with Satan, but the gospel is to be preached to every creature, teaching them to observe the position they occupy. If a man is in a state of nature he has never digressed, therefore he has nothing to repent for, or of; but if he has been led astray by those blind guides, repentance is to be preached to them for they are the servants of iniquity, and they are to be called back to the place where they were once happy in a state of nature, not to repent and come to the church, but to repent and return to God from whom

they have departed because they have become carnally minded and has sold themselves under sin, being deceived by the instrumentality employed by Satan, and as they are carnally minded they neither can receive nor know the things of the Spirit; hence, the natural mind, nor the carnal mind can't receive the things of the Spirit, but the carnal mind is called to repentance, but the natural mind is not.

But the spiritual mind is the man that Jesus calls the salt of the earth; they are the members of his body, the Church of the Lord Jesus Christ; they are the ones that are in the light of God's counutenance, and they can say of a truth wherein I was blind I now see, and it is the spirit of God that causes them to see, and not by reading the letter of the law, for light for the letter killeth, but the spirit maketh alive. and if we read the letter of the law for understanding, by it we will discover sin, for the transgression of the law is sin; therefore we see that we fail to live up to the requirements of that law and hence we condemn our own selves, and if our own hearts condemn us, God is greater than our hearts; then we are ready to plead self justification and say that God in his wisdom might as easily have kept the law away from us as to give it to us to condemn us, for where there is no law there is no transgression; thus we fall into condemnation by accusing God of doing wrong, and excusing ourselves by saying we could not keep the law. But this is the spiritual or gospel dispensation, and we learn that in the latter days perilous times will come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, truce-brakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof. Thus we see the awful, yea, pitiful condition we are in by these lawyers in these last days; then I hope I can truthfully say as one of old, "he found me in a waste howling wilderness; he led me about and instructed me; he kept me as the apple of his eye."

Now we will illustrate when we see the streams of water flushed up by storms of rain, we see all the dead movable objects going with the drift down stream; yes

all go with the drift; we never see a dead object floating up stream unless it is mastered by some living object; but living things are apt to be steering up stream. Now all carnal minded people are dead in trespasses and sins, all floating down the steeps of time in one general drift, although they are many different denominations having a little difference in their features yet they are all one and the same great mass of dead material going with the drift; thus we don't see the natural man going with the drift; he is standing where God placed him, but the spiritual mind is traveling up stream against wind and tide, and we see every old dead chunk or log butting against him, but it don't change his course, because he is led by the spirit of God, and he will not go with the drift.

CHAPTER XXVI.

"For the wisdom of this world is foolishness with God."—First Corinthians 3rd Chapter, 19th verse.

Now we know that by wisdom man knoweth not God, but when God reveals himself to man, then it is that man begins to learn the wisdom of God, and then it is that man can begin to honor his father and mother, and then it is that man can begin to say my Lord and Savior Jesus Christ, but before that revelation, man only honors his father and says Our Lord Jesus Christ, because he don't know in a state of nature who his mother is, and therefore cannot conceive of the idea that Jesus Christ is his brother, and that Jesus Christ's mother is his mother, and also the wife of the father of the Son of God; therefore, by the process of regeneration and adoption the Savior and the saved become brothers, and the man cannot tell from whence it cometh, but one thing he can say, that is wherein I was blind I now see.

Listen and understand; there are only three classes of people in the world—one is the natural man, and one is the regenerated man, and the third is the transformed man. Such men may be found in 13th verse of Second Corinthians as follows: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ;" 14th verse Satan is transformed; 15th, Satan's ministers are transformed; thus we see those that transform themselves are co-workers with Satan and stand with Goliath in the army of the Philistines.

Those that transform themselves are those that mock, saying that they have to give Jesus Christ permission to save them before he can save them; they are the ones that say that Jesus Christ came into the world to save sinners, but after he had laid the foundation he was not able of himself to finish, therefore, we have to not only give him permission to save us, but that we have to help him. Listen! That is the reason why Jesus calls them whited

sepulchers—they are prodigal; they are filling themselves with husks, for they have left the old homestead with all they had and spending all in riotous living; they have left the fountain, and all they have got to do is to return to the fountain again and the father will kill the fatted calf and receive him back right where he came out, and will also give him a nice dance, and clothe him with the very same clothing he had worn before he left home. So the old scars will heal over and he will be in the fountain a natural man again. Now we have seen the transformed man, and the natural man, and now we come to the regenerated man. They were all three in the fountain and the natural man is in the fountain yet, but the transformed man went out of the fountain of his own will and accord, but God took a man out of the fountain and regenerated him, thus the natural man, the transformed man, and the regenerated man, and these three men are Adam in different conditions.

CHAPTER XXVII.

"When this trumpet shall begin to sound the mysteries of God will be finished."—Revelation 10th Chapter and 7th Verse.

Now concerning this little book that I am now writing, this little book is a key, and it is a prophecy and it is a trumpet. The little book that John saw in the hand of the mighty angel that placed one of his feet upon the sea and the other upon the earth. He was one of the seven angels that had the seven trumpets, and he was the seventh angel and he had the seventh trumpet, and when he placed his feet one upon the sea and the other upon the earth, he cried with a loud voice and when he had cried seven thunders uttered their voices. Now, the will of God was taught to the people six thousand years, which the teachings thereof was the six trumpets, that has already sounded, and this little book contains the will of God that is to be taught the people upon the latter end of the sixth thousand years and upon the beginning of the seventh thousand years, which means one foot upon time, and the other upon eternity, and the contents of this little book is the definition or refinement of or the teaching of the will of God in the past revealed or unveiled and made plain to the people, so all can understand his will that all may know him from the least to the greatest; yes when the seventh angel cried this was the voices that was uttered; yes this is the developing or unveiling the mysteries of the records for the past six thousand years, and behold the six thousand years is about expired, which was represented by the six days of creation, and we must remember that the seventh day was appointed rest day, for it was the seventh day and God had finished his work and rested on that seventh day and hallowed it, therefore we should be very cautious and look forward to the seven thousandth year, for we will be called to rest about the beginning of the seven thousandth year, and the sev-

en angels and the seven trumpets and the seven vials full of the seven last plagues and all the sevens and the prophecies are all agreeing, and the prophecies are all being fullfilled and every thing seems to be harmonized unanimously upon the second advent of Christ except our beloved countrymen that have been deceived by the transformation of Satan, and even they fervently believe that the six thousand years are about expired, and when the seventh angel shall begin to sound the mysteries of God shall be finished, for God hath declared it to his servants the prophets, and the secrets and the hidden meanings of the Bible, yea, the mysteries of the Bible, shall be revealed to every man and woman, and all will know God by the sounding of the seventh trumpet, and the contents of this little book that I am now writing is the doctrine that will be preached at and about the end of the sixth thousand years and the beginning of the seventh thousand years, for this is the little book that John saw in the hand of the angel that was to sound the seventh trumpet, and it is a prophecy of future events, and it is a key to the Bible, and it has been laid upon me of necessity to warn this nation of the awful gulf of dark despair and tribulation that they are bringing upon this nation, and to warn them to flee the wrath of God that he is about to inflict upon our beloved people of America, and by reading this little book and comparing the contents with the Bible you will unlock to your surprise mysteries that never before has been revealed to mankind, and while you are reading, remember that six thousand years is about expired and behold the seventh enters in, and the prayers of the saints have been heard and the mysteries of the Bible are about to be developed, and all shall know him from the least to the greatest, and let me as one that has the love of God at heart and patriotism for our country, exhort the saints to pray earnestly and fervently that those deceived may yield the point and save our nation from a great scourge, for God has opened his mouth in parables and has uttered things in this little book that has been kept secret from the foundation of the world, and I am set apart to warn my nation and the world of the second advent of the Son of God, and to warn the people of their spiritual wickedness, and the awful calam-

ities we are about to enter into on account of anti-Christianity or spiritual wickedness, just like John the Baptist was set apart to warn the people of the first advent of the Son of God; therefore, as he said, so say I, Repent ye, for the six thousandth year is about expired, and behold the seventh enters in, and the seventh trumpet beginneth to sound even in the later part of the sixth thousandth year, and let me exhort you to beware of the third warning, and remember that in the days of the posterity of Abraham there was a change and a warning, and in the days of Christ there was a change and a warning and now there is going to be a change and this is the warning, and I say beware of the third time, and from Adam to Abraham was two thousand years, and from Abraham to Christ was two thousand years, and from Christ till now it has been 1888 years, which nearly completes the six thousand years; but the very time that he will come to separate the sheep from the goats no man will know, no not even the angels nor the Son, but the Father, and as the six days (or thousands) work is nearly done and all the world is wandering after the beast, let us hearken the counsel of Revelation and turn and repent of our spiritual wickedness, for the greater part of the people in America have been deceived by the the transformation of Satan in our midst, whilst I, seeing, feeling, and knowing as I do, that those blind guides and their followers (disciples) are deceived and led captive, contrary to the will of God, and bringing in damnable heresies upon themselves, and our nation, while I feel the deepest contrition, and heartfelt sorrow for them, and the nation, and feel willing to bow to the scepter of our great Architect, and warn my beloved fellow countrymen of the great chasm into which they are drifting, as fast as time can move into eternity; yea I feel it to be my indispensable duty to do all I possibly can to show the people the bloody struggle that they are treading upon the margin of, and to solicit them to turn from their spiritual wickedness and say to your master, get the behind me Satan. for it is written, thou shalt worship the Lord thy God. and him only shalt thou serve; and unless the people heed this solicitation and turn from the spiritual wickedness and repent, this nation will be submerged into the

darkest chasm that ever has invaded the citizens of America; yea turn from the servitude of King Belzebub and come back into strict morality, and be reconciled unto God, and be ye perfect, as Adam was perfect before he transgressed, for Christ has healed the defect, and developed the cause, and now he invites you to apply the balm and be reconciled to its effects, for I will venture the assertion that nine tenths of the professors of religion in America are deceived as Eve was, by the transformation of Satan, while one-tenth is standing upon the solid foundation of morality, which is the nearest kinsman to Christianity or being born of God, while one and the tenth is honored by the Holy Ghost, and is the only people that is the regenerated, and these two last tenths will not go into perdition with the other eight tenths. for this perdition is the consolidation of all these modern denominations that have sprung up since the devil was loosed out of the bottomless pit and it is to them that I appeal to repent for they are deceived as Eve was, and yielded yourselves members, servants to Satan, therefore I say, turn and repent, while it is called today, for by the sound of this trumpet you are all warned to flee the wrath to come.

CHAPTER XXVIII.

"He that hath the key of David, he that openeth and no man shutteth."—Revelation 3rd Chapter and 7th Verse.

Now I said this little book was a key, thus all American citizens understand the meaning, nature and use of keys; that is, they know that when a thing or things is locked up, it requires a key to unlock with; for instance, if a house is locked up by its master strangers don't know what the house contains, but by using the key and unlocking the door, the stranger may walk in and examine the contents or mysteries therein contained; thus Peter was given the keys of the Kingdom of Heaven, which was the church, and he could open the rich treasures and bring out things both new and old, also he could open men's hearts and see into our earthly house of this tabernacle, and if by opening our hearts he saw that we had walked with Jesus through the laver of regeneration, then Peter was ready to administer baptism, to that individual and give him the right hand of church and Christian fellowship, but if upon opening the door of our hearts he found us in a state of nature, he was ready to advise that individual to remain where he was, and to be reconciled unto God—thus we see the necessity of Peter's having more than one key; therefore he was given keys, and God the great Architect of the universe, unlocked and developed, yea laid open every mystery, yes the very inmost secrets of every heart, so there was nothing in secret with him before he gave Peter the keys, thus everything is perfectly open and plain before his eyes, and nothing is a secret to him, for he has opened and none can shut, and he walks in and out at will, and none dare to hinder or make him afraid, and yet men teach that men can raise their puny arms of rebellion against God, and bid him defiance when he offers to come into their hearts; Oh, foolish Americans, how long do you expect

the mercy of God to be extended to you, for your abasement is in every breeze, it lurks in every flower, the vengeance of God will seize, it awaits you every hour, and yet you will sing, I will open wide the door; thou shalt knock in vain no more; Oh Saviour now come in; thus holding out the idea that men have power to keep out Christ, but nay, my beloved fellow countrymen, God has already opened every heart and he is a sovereign and he doeth his will at will and pleasure, and he teaches you; yea, ye blind leaders of the blind, that you are gone off after Satan and leading your followers after you, and you teach men that they can at will close the door of their hearts and lock it up and bid defiance to the living God, that openeth and none can shut, and can shut, and none can open, then I say to you of those modern denominations, to ground your puny arms of rebellion against God for today if you will hear his voice harden not your hearts as in the days of provication, for this little book is a provision for your benefit, and the call is to you, then turn from the service of your master and be ye free, for if God has made you free, you are free indeed as the moral man is and as Adam was before he transgressed, then leave these blind money beggars and serve them no longer, for it is an abomination in the sight of God; then leave them while the opportunity is afforded you, for God is not slack concerning his promise, and he will soon abase this great and grand nation upon the account of spiritual wickedness; then if you will heed his solicitation this little book will serve you as a key to the Bible, for the Bible is supposed to be full of the hidden provisions of God, and is very mysterious to man, and unless we use a key we will continue ignorant of the mysteries of the provisions locked up in the Bible; thus men are perfect men without a single defect until they volunteer and go down into the service of Satan; thus Adam was a perfect man until he volunteered in the service of Satan, and Jacob was dwelling in the happy land of Canaan, and by persuasion through fear he volunteered and went down into the service of blackness and darkness under King Pharaoh, which was a type of Satan; now that is the way to use this key, and if you will use this key properly you will see every man and woman that is members of these mod-

ern institutions have volunteered, as Adam and Jacob did, and is gone down from their happy condition in liberty and is bound under the tyrannical yoke of bondage in the service of Satan, by these false delusions of those blind money beggars; they being instruments in the hands of the Devil, and are ministers of Satan, as Joseph a servant of Pharaoh and an instrument in his hands to gather wealth unto his master. Now this key is not designed to open all the mysteries of the Bible, but it will give the rule and several examples, thus as a key to an arithmetic as all literal scholars are perhaps familiar with now I will give a few short, plain examples, that we may get at the rule more perfectly; thus Christ said to his disciples, behold I send you forth as sheep in the midst of wolves. Now there was two beasts mentioned and their nature is to be considered, that is, the nature of wolves and sheep in the same forest or wilderness. Now these two beasts are to represent two men, perhaps in the same neighborhood; now if there were only one sheep in a forest where there were plenty of wolves we know if the sheep's master did not protect the sheep the wolves would eat it up very soon, but if there was a thousand sheep and only one wolf, the sheep never would trouble themselves to try to do anything with the wolf. Now we see the sheep and the wolves. Are all people alike? And the sheep is a perfect sheep and the wolf is a perfect wolf. and they are both just like God made them; yes, they are in a state of nature, and they cannot change themselves, but their master can convert them into other uses, but they will be still sheep and wolves. Now, to illustrate, when Paul was Saul of Tarsus, he then was a wolf, but when his master converted him into a preacher he was then a sheep and called Paul, an Apostle of Jesus Christ. Now Paul when he was Saul had the nature of a wolf; that is to kill and tear up the sheep, or people of God, and he verily thought he was doing God's service, for instance. Paul was an accessory to the martyrdom of Stephen, the deacon, in the service of God, and Paul was in favor of killing Stephen and tearing up the kingdom that Christ set up. Thus Paul and Stephen were men both alike to all human appearance, yet when Paul was Saul, he was a wolf and Stephen was a sheep. Now the

man in a state of nature does not think he is doing God's service. He is happy and tries to elevate the standard of morality, neither does he have the nature of a wolf about him—that is, he don't care to have anything to do with tearing up Christ's church, yet he has his preferences as all men have a right to; but when he is affected by the poison of the serpent then in nine cases out of ten he will volunteer in the service of the one that affected him, and then he has the nature of a wolf; that is, to tear up God's work. Now Paul in writing to the Philipian brethren warns them to beware of dogs. Now the nature of dogs is to be considered; thus dogs if they are interrupted the least bit, first thing you hear is a growl, and if you crowd one he will bite you, especially strangers; just the approach of strangers is enough. We see the dog with his hair turned the wrong way, and if his master don't mind him he will bite the stranger, and dogs of themselves are continually running about in the dark, and when they meet they nearly always have a terrible growling and licking and smelling around. Now this is about the nature of dogs. Paul did not mean dogs in the letter, but Paul was cautioning the Philipians to beware of men that had the hydrophobia of the Devil infused into them by the instrument employed for that purpose. Thus men have the nature of dogs, spiritually, after they volunteer in the service of Satan; thus they will bite, growl, run about in the dark and kill sheep and do most anything that is mean; so men in the service of Satan are spiritual dogs; but before they volunteer in the service of Satan they are natural men. Thus there is no danger of their biting you again. Christ was teaching the ones he called sheep and he commanded them to not cast their pearls before swine, neither give that which is holy unto the dogs. Now, we must consider the nature of hogs. They wallow in the very filthiest slop and mud holes they can find, and they don't like to wallow in clear cool water, but it never gets too filthy for them, and they like to eat filthy diet, such as nothing hardly but dogs and buzzards would eat. Now these filthy swine represent men, spiritually that have volunteered in the service of Satan, thus they love to wallow in filth and their food is no better, for they abhor cleanliness, for if I give them anything

that is clean they will mess it up and trample it under foot and say that it is too hard, I cannot eat it. But now let us consider the multiplication of the three beasts that we have in consideration. The sheep only multiplies one and two at a time; once in a while three is added to the flock at a time; now the sheep represents the flock or church of Christ, but the dog and the swine they multiply as it were by the dozen, and yet their master is always nearly out of seed of them and is continually trying some new seed to see if he can't improve them; thus the dog and the swine represent the church or children of Satan; they multiply by the dozen, as the dog and swine, and I have heard tell of seventy and eighty being added to their church at some of these big revivals and protracted meetings and camp meetings, but the old primitive hardly ever adds but about one, sometimes two as sheep, but again Chrst in speaking to a people called Pharisees said to them, "ye serpents, ye generation of vipers," and John at the river of Jordan said to the very same class of people, "Oh, ye generation of vipers." Now, a viper is a serpent, a snake; thus we have to consider the nature of those poisonous reptiles called snakes. Now they are poison, and their poison is always in their mouth, and they are generally lying coiled up, but sometimes they slip about to seek a prey, and if they can catch anything they swallow it whole, and if a man approaches them they will strike with all their power and try to kill him at one lick with his poison, but the first strike is always the worst; now that is the spiritual nature of those people that have volunteered in the service of Satan; they are to all human appearance men and women of like passion as other men; but they have been inoculated by the poison of that old serpent called the Devil and Satan, and have partook of his nature, therefore they are defected, being spiritual serpents in bodily shape like men, but they have the poisonous doctrine in their months and are always lying coiled and if a man speaks to them about Christ or the Bible they are ready to insert that poison into him, especially those large vipers, they are dangerous; thus we suppose them to represent their preachers, Now remember the moral man is not included among these sheep, dogs, swine, nor serpents, neither is he

called a viper, but stands in the position God placed him in being reconciled unto God, or as though he was reconciled unto God, Now I have laid down several examples in this key which are perfectly plain and clear and no dodging them, and the Bible is as full of such examples as an egg is of meat, and they are plain and no mistake, and by using this key the mysteries of the Bible will be finished, and all will be able to understand the Bible, but the people will have to be forced to believe that this is the correct rule, but nevertheless God is able to perform anything he undertakes, and by the rod of correction men will heed this call, and learn to be reconciled unto God now; the sound of this call will echo into every heart upon American soil, and a great many will kick against it, but the prophecies in this book will be drilling upon their conscience and men will yield the point at heart long before they will make it manifest to the people. Now I could go on to set example after example, but I will let it suffice to say to the reader of the Bible to notice carefully what you read speaks of; thus if it speaks of any one certain object, be sure to notice the nature of that object; thus drunkenness, whoremongers, idolatry, all such has to be applied spiritually and every solitary thing spoken of in the Bible has to be applied in like manner; thus I will desist, by making a few more remarks, not that our beloved companions or daughters or even the fair sex of America in any wise are tiplers of the intoxicating liquors of the grogshops and saloons of our country, neither would they touch the ruinous liquor, for they naturally abhor the very idea of drunkenness as I do myself, and I heartily congratulate the ladies of our country for holding a tight reign over drunkenness, for it is their duty as well as the duty of men, and it is the pride of our country to abstain from the very appearance of evil, for a proud man will not stoop to degrade himself so far as to get drunk, and at the same time a properly proud man will not stoop to degrade himself to consent to annihilate intoxicating liquor from our country; for God has a use for it to teach us a noble and glorious lesson, and while the good people of our country ought not to tolerate the custom of getting drunk, if they will walk after the Bible and its precepts let them use intox-

icating liquor temperately and hold a strict reign over drunkenness; for there are more dwarfs today from the intemperate use of tobacco and coffee in our country than there are from the intemperate use of intoxicating liquor, and if the dear ladies of our country only would turn their moral aid in the direction of temperance and leave total abstainance out of their literal Christianity? God would bless them in their effort, but as good people as ever pressed the sole of a shoe are deceived by the transformation of Satan and are drinking deep into the dregs of spiritual intoxicating liquor, and are reeling to and fro and vomiting great things, deceiving and being deceived and building the kingdom of Satan and honestly believing they are children of God, but, alas, alas, they are bringing in damnable heresies upon our children, and bidding defiance to the armies of the living God, reeling to and fro and spewing all over themselves. Upon such God will extend mercy but very little longer.

CHAPTER XXIX.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galations 5th chapter and 1st verse.

Now I would exhort my fellow countrymen to behold what manner of love the father hath bestowed upon us that we should be called the sons of God, because Paul was writing to the church at Galatia, and Christ gave those people the keys, and said unto them whatsoever ye bind on earth should be bound in heaven, and whatsoever ye loose on earth should be loosed in heaven. Now the meaning of that is this: Whatsoever is detrimental to good morality is detrimental to Christianity, therefore the church is not allowed to use their freedom as a cloak, so as to participate and mingle with things and practices that would be detrimental to morality, for if strict morality forbids swearing, theft, adultery, etc., so also the church should be bound to not use their freedom as a cloak and participate in those evil practices, for they had nothing to do with their freedom, neither did they have anything to do with the birth of the spirit; therefore, if they use their spiritual change as a cloak, they would be boasting over the moral man, saying by their actions that their king had made them free from the law of sin and death; therefore they were at liberty to commit adultery; but nay, O, man, whomsoever thou art that boasteth against the law of morality, for Christ tasted death for every man that cometh into the world, and the moral man is as free as the Christian, for emancipation came unto all at the death of Christ, but spiritual Christian is men honored with a child of God by the Holy Ghost; therefore he is under grace or that is, he is under obligation to honor and respect every moral demand and keep house for God, which is a promotion, or an ascension above that of a moral man. Now if we were under the tyrannical yoke of the law of sin and death, and Christ

has freed us from that yoke, by his death, he loved us even unto death; thus that was the manner of love wherewith he loved us that we should be called the sons of God; then I say behold it and stand fast in the liberty wherewith Christ hath made us free, and be not contangled again with the yoke of bondage, for King Belzebub laid the yoke upon us in the Garden of Eden, and we were so entangled with that yoke of bondage until it was impossible for us ever to meet Christ at Jerusalem, but the Lord helped us, and gave us a law, a waybill, that is, the law served as a schoolmaster to bring us to Christ; that is the law was a guide, a waybill by which we might get to Jerusalem where we were to meet Christ, then at that time and at that place Christ was to relieve us from under the tyrannical yoke that Satan laid upon us in the Garden of Eden, and he met us at Jerusalem according to appointment, and set us at liberty as we were before Adam agreed to serve Satan; yes Christ set us up again just like we was when God said we was very good, therefore when Christ set us at liberty, we were perfect men and women, without a defect in us; that is the liberty wherewith Christ has set us free, and Paul exhorts the Church at Galatia to be careful and not become entangled again with the yoke of bondage, for Paul knew there was an instrument of Satan at work at the church at Galatia trying to get them to continue the seal of circumcision as they did before Christ met them at Jerusalem, which was the same as to say Christ had not come; thus we are in sight of the lie that Satan thought he would be cunning enough to get them to denounce Christ which would have been just the same thing he did in the Garden of Eden, but Paul preached Christ and him crucified to the Galatians, which was indirectly calling Satan a liar to his face in the presence of the Galatians, and telling them not to believe the Devil nor be entangled with his yoke again, as Adam and Eve were, but the preaching of Christ and him crucified is food for the children of God, and a waybill for the children of men to keep them in the liberty of Christ, but we, the moralists of America, have converted the waybill into bread and are calling for more bread, instead of using our waybill as directed and being reconciled unto God; thus we have

suffered Satan to deceive us again as he did Eve, thus we have become entangled again with the yoke of bondage through fear of endless torment by the misrepresentation of the gospel of Christ to us by Satan; thus we have gone off whoring after strange gods that neither hear, nor see nor feel, much less forgive sins; thus we have become servants of Satan again, and if we are his servants, he is our Lord, and we call him God and his adversary we call Satan, Devil, Belzebub, Serpent and all other hard names because it is perfectly natural for a servant to obey his master and work against his enemies, thus when these modern self-exalted, hell-scared Christians get down on their knees in the humblest manner they have ever been taught they pray to their God (which is Satan) to destroy his adversary, which is God, and send more laborers into the field, for the harvest truly is great, but the laborers are few, and their god hears and answers their prayers and sends them more laborers; thus every prayer and every supplication is directed to their god, which is Satan; now this one thing I want you to remember, that is this, every servant calls his master God, and the adversary of his god he calls the Devil; thus when we are in the service of the Devil we pray to our master, of course, and we petition our master to destroy his enemies and enable us as his servants to assist him in destroying his enemies and help him pull down the kingdom of his enemies and therefore when we are in service of Satan we call our maker the Devil, for he is the enemy of our master, and we petition our master to make us able to assist him in pulling down the church of the Lord Jesus Christ, for we ask our master to make us able to help him pull down the kingdom of his enemy, and the church is the kingdom of the enemy of our master; thus I make this lecture as plain as possible, so the dear people of my country that have been deceived by the transformation of Satan may see that they are worshiping Satan and doing all they can against God and that these modern denominations are the great whore that John saw sitting on the scarlet colored beast and my beloved countrymen in these modern churches are drunk upon the wine of her fornication, which is the gospel or doctrine of Satan, which is a lie and Satan is the father or author of it;

yea over half of our countrymen are drunk with the wine of her fornication, and are reeling to and fro, staggering and falling headlong in the grogshops and saloons of Satan, and squalling and clapping their hands and losing their breath with drunkenness on the intoxicating liquor of Satan in his saloons and calling it church, and praying to their master to destroy his enemies for he has all power; thus they fed their master with the same spoon, so to speak, that they were raised with, telling their master a lie by telling him he has all power; thus he fed them with a lie and raised them and they don't know any better; thus the dear people are deceived by Satan, and are preaching prohibition in wrong light, thus in that they had better desist and go to preaching spiritual prohibition as I do, and as the Bible does, saying, come out of her my people and be ye separate from her, for she is full of wine and strong drink which spiritually debases men and insults God, for men generally swear by the strength of their master when they are drunk, and God will abase this mighty nation for spiritual drunkenness, which is spiritual wickedness in high places; now prohibition doctrine in the letter is anti-prohibition doctrine in the spirit; thus I am anti prohibitionist, in the letter, but in the spirit am a prohibitionist, and every Bible reader ought to acknowledge that Jesus Christ has come and preached his own everlasting gospel, which is the good wine that has been kept until now, and if any man would acknowledge the wine of Christ he will see at once the wine of Satan, and if he acknowledges Christ and his church he is obliged to acknowedge the Devil and his church, and if you take whiskey saloons for the church of Satan, Christ is of no effect unto you, for you are pleading the letter of the law for justification, thus you are fallen from grace and the blood of Christ has lost its efficacy to you and you are living as it were in the dark ages of the world—that is befort the coming of Christ; therefore you have lost the liberty wherewith Christ hath set you free, and you have become entangled again with the yoke of bondage, and God is bringing affliction upon my dear fellow-American born citizens, such as were not from the creation of the world unto this time. Now, I will call your attention to the yellow fever epi-

demic which I am disposed to say was not yellow fever, but was an affliction similar to yellow fever; but it sprang up in our midst that the Scripture might be fullfilled in it, and it baffled the skill of the best physicians in our land and they wondered from whence it came, but no marvel for God said it would be and it will be worse and worse, and our nation will be involved in the bloodiest war before many years that ever has invaded the American continent. These are the rod of correction being measured out unto us for spiritual wickedness, but my fellow man will not receive this prophecy nor heed the solicitations of this book until they are driven to it, no more than they would receive Christ when he came, and my life will be in jeopardy every hour after this prophecy is published, thus I lay down my life at the mercy of my beloved fellow countrymen yielding my body a sacrifice for the love I have for my country and my fellow man, for I know that they don't know the awful chasm into which they are about to plunge therefore I as one that has the well being, and love of my country and my fellow man at heart, feel it my indispensable duty to show my patriotism by warning my fellow citizens of their danger, and solicit their return from the service of Satan, feeling assured that my small loss might result in great gain to my nation and thousands upon thousands of my beloved fellow countrymen; thus feeling that Jesus has made me free. I shall stand fast in the liberty wherewith he has made me free, trusting his strong arm for protection. I shall be reconciled unto God and my people. Amen!

CHAPTER XXX.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."—Joel 2d Chapter, and 1st Verse.

By this little book we can look into the perfect law of liberty, for as the sound of the trumpet it shall echo in the barren valleys of every heart in this republic that has a feeling sensation of their existence, and as a trumpet its contents will wake up the dead faculties of the mind, and plant new seeds in good soil that will spring up and bear fruit, some thirty, some sixty and some a hundred fold, to the honor and glory of God, and by the alarming trumpet-like sound we will be able to embrace true reconciliation toward God. Now it is usueless for me to enter into a long detail to explain to our people what a trumpet is, but it will suffice to say that any instrument that will give an alarm is a trumpet; an alarm may be given verbally, orally, by writing or printing, for instance, advertisements in papers that is circulated among the people are in a sense trumpets; thus this little book is a trumpet, and it is one of God's trumpets; yea it is the trumpet through which God is making his great last solicitations to the people of America; then through this medium the perfect law of liberty and the word of reconciliation is embraced, for reconciliation is perfect trust, thus men are the head of their families and while men stood upon the perfect law of liberty, their families were perfectly reconciled unto them; now in order to teach people a good lesson I will say to them that the Mosaic Law nor the laws of our country are not the laws of liberty, but the laws of our country ought to be a protector and a director of the perfect laws of liberty, but we find that the people of America claim liberty, but their laws counteract that liberty in many instances; for instance, the divorce law acts against the law of liberty, for men are set apart to rule over the women, and to rule their own houses well, but by the transgression of the

perfect law of liberty men have become the subjects of iniquity; for men and women often wave the impulse of perfect love that they actuaully have for their inferiors in rank and fortune, and kill their natural perfect law of liberty by marrying those of vast fortune, or rank, solely for the benefit of accursed filthy lucre; thus their offsprings are more than apt to be dwarfs, because their parents have transgressed the perfect law of liberty by marrying without love, but for property. Thus every man transgressing the law of liberty is a fornicator, it matters not whether he is wealthy or poor, if he don't marry for perfect love he is a fornicator, and often those marrying for filthy lucre live a miserable life, and if their rank and property was bursted and gone, their marriage bonds would also be bursted and gone, which is often the case, and the man and his wife care no more for each other than a brute, and often they apply to the law of our country to justify themselves in transgressing the law of liberty, and the law of the country agrees with their transgression and liberates them from each other and throws them back upon the perfect law of liberty again, and not only this, but the law of liberty, the law of God and the law of our country all concur in men's ruling their own houses well, but if a man marries an obstreperous woman and he cannot rule her with or by the law of liberty, if he is compelled to use the rod to rule her with the law of our country and the voice of the people will protect her in her meanness and will look upon him with contempt, notwithstanding the Scripture forbids her usurping authority in any way except in love, and if she has none of that the poor creature is in a bad fix, thus I agree with my master and say give her a divorce, for she has acknowledged she is a fornicator, because nearly any other respectable gentleman would do her better than her husband; there is what marrying against the law of liberty runs into and our nation is considerable cursed for transgressing the perfect law of liberty and marrying for wealth and honors instead of perfect love, also by the transgressing of the perfect law of liberty we use sorcery, witchcraft, yea men and women bewitching each other by a false pretense of affection, out of which cometh hatred, malice, strife, debate, deceit, malignity, whispers,

backbiters, envies, despiteful, proud, inventers of evil things, murders—from such turn away, for everything that is mean comes out of the very act of transgressing the perfect law of liberty, and the Devil is the cause of it all. Now if we change our happy condition in any way we transgress the perfect law of liberty wherewith God has set us free, and we show by that act that we are not reconciled, and if we become unreconciled in any way except the true sentiment of love we may know that the devil is after us, trying in some way to effect us, but if we observe the perfect law of liberty we will never be led captive by the enemy of God, for as long as we will be unmovable by any temptations we remain in the perfect law of liberty and we will be perfect men and perfect women, living in the perfect law of perfect liberty, where a perfect God is, and he will never leave us there, but we can leave him and go off whoring after the gods of this world, but God, the living God, remains in the perfect law of liberty, and calls to us saying, return, oh backslider for I am married to you; thus when men and their wives are joined together in the holy bonds of matrimony for wealth, or honors only, they soon become unreconciled to each other, and immediately they seek relief in some way, and often men in that condition seek relief by visiting tipler shops and drinking draught after draught internally until they bring themselves and their families into degredation solely because they married without love, and their room is good company to each other, and the last state of that man and that woman is worse than the first, and behold the many resorts a man will take advantage of to try to drown the unhappy sentiments of his heart; the whisky saloon, the gambling house the ball room, the house of ill fame and many other resorts that men and women invent themselves to pacify their unreconciled mind after they have transgressed the perfect law of liberty. Now, if we could see the secrets of the hearts those men that that visit to excess those obscene resorts we would see something more than love for intoxicating liquor or any such thing. Then let us remove the cause by teaching our children what will make them free from those obscene indulgencies, for wherever we see a man and wife that marries for perfect love, they are reconciled

in each other's company and that man drinks intoxicating liquor and he receives it with thanksgiving, against such there is no law, for he looks into the perfect law of liberty and receives his whiskey with thanks as he does his food, and he never visits those other resorts because he is reconciled with his wife, and he loves her and she is the chief object of his delight, and he nourishes her and cherishes her; thus they are perfect man and wife as one body. Now men are in the immediate presence of God, while in a state of nature, and he is free and at liberty to remain with God as long as he will obey the laws of liberty, but Satan is going about as a roaring lion, and he transforms himself into an angel of light and preaches repentance to the man who is in a state of nature and effects him as he did Eve and the man begins to try to be sorry for sins. Now let us consider. Was Eve a sinner before Satan talked to her; nay verily. She was perfect before God; but she transgressed and Adam was influenced by her to transgress and we all fell in him, but that all says nothing, for Christ restored us, therefore we are as natural in Christ as Adam was before he transgressed, therefore while we are living up to the perfect law of liberty wherewith Christ has set us free, we are as perfect as Adam was before he transgressed, and the very same Devil that tempted Eve is preaching repentance to perfect men and women. Now how can they repent when they have not transgressed; they cannot feel sorry for they have done nothing to be sorry for, but are living in strict obedience to the law of liberty wherewith Christ has set all free; but the Devil brings up hell before our eyes and by witchery resurrects some very solemn event, such as our dead father or mother, yea some very sharp cutting calamity, that he may effect us to make his vaccination take on us as it did on Eve, and as soon as we become inoculated with his poison we are then bitten as with a mad dog, and the hydrophobia spreads and we come unreconciled to live with the perfect law of liberty, for fear we will die and be tormented forever and ever; then it is that we become unreconciled unto God, for we can trust him no further; thus we become unreconciled unto God through the preaching of endless torture by the ministers of Satan,

and men resort to those houses of spiritual ill fame and those spiritual grog shops and those spiritual gambling tables and men become spiritual dogs and spiritual hogs and spiritual whores and wolves and thieves and robbers and servants of Satan and claim to be children of their master, which would make them the children of the Devil, but the Devil is a liar and men are none of his children, but in that case men are servants of Satan and they believe they are serving their maker, but not a bit of that for Satan had nothing to do with the formation of man, but by his roaring repentance and an awful gulf of fire and brimstone he deceives men, and they believe he is their God because God is light and Satan transforms himself into an angel of light and preaches repentance and decoys men off from God, but still mercy is extended to man, and they are solicited by the gospel to return back into the perfect law of liberty, where God resides, that they may be saved from the prophecies of this book; yes some will heed the solicitations of this book, therefore they will be saved from the abasement of this nation by the foolishness of preaching the gospel; thus they will be saved upon the terms of the gospel; thus this book is a trumpet and it will sound in the holy mountain of the perfect law of liberty wherewith Christ has made us free, and by its sound the alarm of danger will be given and the solicitations will be held out unto those in the service of Satan, and if they will only look they will see the ensign erected in which if they will return and put their trust in him he will save them from the overthrow. Now this spiritual intoxication is what I want people prohibited from drinking the dregs of, for it is the doggery of the Devil, and if these spiritual saloons could be annihilated our country would prosper and the rod of correction would be grounded and health and strength would be restored, and the standard of the perfect law of liberty would be elevated in our midst once more, and the living God would be our God, and men and women would be happy once more. Now the perfect law of liberty is this, the man is all things to his family, he is the head, he is in all and above all, and controlleth all, and teacheth all their duty in all things; even as Christ is the head of the church, and as the church doth

not usurp any authority over Christ in anything, so also the woman should be in perfect subjection to the will of her husband in all things, covering her defenseless head with the mantle of her husband, that he might be all in all unto her and her children, and if she would learn anything let her learn of her husband at home, for it is a shame for a woman to speak in public, that is to teach or preach or pray, in a public assembly; also it is even a shame to a man to pray publicly in a public assembly, much less a woman; then all power is in the man the head of the family, and he is to teach his family at home to observe the perfect law of liberty in every respect, and by so doing he will save his family, yea his children from transgressing the perfect law by marrying for wealth or honor, but that they may observe liberty and marry for perfect love alone. I know this is contrary to the ruling of these modern churches, but that is none of my business I teach the truth and expose error. Now the strictly moral man is a perfect man, and is very good, being as God made him, and the spiritual man is no better than the moral man, but the spiritual man has been honored by the wife of God, which is the Holy Ghost, with one of the children of God, as the manger was honored by the wife of Joseph in Bethlehem of Judea, and this honoring cometh only by the Holy Ghost, and is promotion or elevation, which means ascension; thus if the child of God was taken out of us, we would be reduced to the ranks of morality again, as we were before our ascension.

CHAPTER XXXI.

"They that are whole need not a physician, but they that are sick."—St. Luke 5th Chapter, 31st Verse.

This looking glass is intended for us to see ourselves as we are. I use no paint, and try to use as little of a man-pleasing spirit as possible, but my motto is yea, yea, any nay, nay; for whatsoever is more than this cometh of evil. I never cross a bridge until I get to it. Now if the cap fits us we must wear it, for very great sickness requires very strong medicine to effect a cure. The man that is the worst swollen is the worst bitten by the serpent, and this little book will serve us as a written prescription, and if we will apply the medicine herein prescribed we will be healed, and the person that this prescription makes the sickest, we may know that person has been bitten the worst by the serpent; the person that beholds his natural face in a looking glass is not apt to be satisfied with his natural looks, but often applies to his face artificial beauty that he may appear to others to be even more graceful that he naturally is. Now, we must not go back on what Christ and the Apostles call us, and when we behold ourselves in this looking glass and see that we are dogs, or hogs, or wolves, or something of that nature, don't be enraged with the writer, for he is not the author of your being like you are, but Christ points you out, and he is the one to make the settlement with, and not with me, for I only hand you the looking glass, that you may see yourself as you are, and if you look in here and see you are a serpent, don't be angry, but apply the balm and remove the cause of your looking like those venemous beasts, and serpents, for you are effected by them, and that is why you look like them in the looking glass, and if you will remove the cause the effect will heal up of its self, and you will look like a person again. Now we must remember that Satan is the cause, and men have gone out of the union of God, down

into the territory of Satan, and is in his employ, but the gospel calls us back, and if we will heed the call, we then return to natural looks as God made us. Now here is where the danger comes in: We too often mistake the preaching of Satan, to be the gospel of Christ, and the preaching of Satan makes us believe while in a state of nature that we look awful bad in the sight of God, but what does God say about it? He says we are very good, and not only that, he says he has made us free; yea, set at liberty, but if by a volunteer act upon our part we go down into the service of Satan, God will not go with us there, but his mercy is still extended to us, and he sends his embassadors to invite us to return out of the territory of Satan, and come back into the union of God. Now reader, don't think you are doing wrong to forsake those modern churches, for they are an erection of Satan and while you belong to them, you are in the service of Satan and he is your master, and you pray to your master, which is Satan, and call him God, and you ask your master to enable you to assist him in destroying his enemy, and in tearing down his kingdom. Now we can see that God is the enemy to our master, thus we pray to Satan because we are in his service and try to get him to destroy God, and we often enter into renewed covenants with our master, that we will do all we can to help him, therefore no marvel if Christ does call us dogs, wolves, swine, serpents, vipers, Ethiopians and all other hard names; no, if by looking into this looking glass, if we see ourselves to be a jackass let us try at once to remove the cause of our defect by leaving the Kingdom of Satan and get back into morality, then we will be healed and we will stop braying and shouting and squealing and barking and howling like a gang of wolves, etc., don't be afraid that God won't take you back into his union, for I tell you there is more rejoicing over one person that returns out of the territory or service of Satan than there is over ninety and nine persons that never went off and yielded themselves members of these modern churches, for those that have not volunteered in the service of Satan are just like God made them, and right where God put them, they have not tried to exalt themselves, therefore they stand in with their maker, and God will exalt

them at will. Now, don't understand that the moral man is born of the Spirit, neither that he will be lost, any more than the man that is born of the Spirit as we call it, for the man that is born of the Spirit is nothing more nor less than ascended from a moral man to a Spiritual man, as shown in the ascension of Enoch, and Elijah and Christ, and his ascension gives him no pre-eminence over a moral man, for a moral man is just as good as he is, because he had nothing to do with his ascension, but being taught of God he is able to reason with the moral man and pray him, saying, be ye reconciled unto God, and remain in the union of God, where God placed him. Now, the moral man is a natural man; he has no other name, but man; but the man that is ascended, his name is sheep, that is his name, but the people that have exalted or ascended themselves, their names are whited sepulchers, dogs, wolves, swine, serpents, hypocrites and many other hard, rough names, and in the end they will be found thieves and robbers; now these people that Christ has applied these rough names to, are in many instances better people than I myself am, but I having a perfect understanding of the will of God by Revelation, I feel it my indispensable duty to warn my beloved fellow countrymen of the condition the people are in in our nation, and these people being fully persuaded in their own mind that they are in the service of God, they in all probability may treat me as they did the martyr Stephen, but if they do, why should I consider that death a great imposition, for if Christ and nearly all the apostles suffered that death for the love of God why should I shrink from it, then, it is for the love that I feel for my fellow countrymen, and especially for those in the service and kingdom of Satan, believing they are in the service and kingdom of God; yea, it is nothing more than a drop in the bucket for me to yield myself a sacrifice, hoping and trusting that this little book will be the means of many people's forsaking the service of Satan and return unto God who is the shepherd and bishop of their souls.

Now it will take several times looking into this looking glass before we can decide that we look like beasts, or in other words, before we can decide to take the prescription herein prescribed, for most of use are fully persuad-

ed that we are doing God's service, as Paul was; but alas, alas! If we don't take it our great nation will soon, yea, very soon, be numbered with the cities of Sodom and Gomorrah, and for nothing but false, or artificial, or painted religion, for it takes from us our liberty wherewith God has set us free, and places us at the footstool of the Devil, there to be made a tool of and it drags down the fair sex of our country, and makes them believe they are slaves for men, and it makes them believe they ought to vote, hold office, etc., which would be making a tool of them, yea, a gray mare for those political aspirants to ride into office upon; but, oh, my dear lady, whosoever you are that want office, this is the only way you can hold office long; that is, you may be a Presidentess, or a Governess, or you may be the wife of an officer, that is all the way that God will allow you to have office, but the very moment the religion of our country mixes with politics, and exalts the woman above the place that God has put her, I tell you our nation will be literally destroyed; therefore I give you fair warning, and if I had a thousand lives, I would lay them all down for the love I have for those that are deceived by Satan, and if I could turn my whole head into tears and melt my heart with grief for my country I would freely do it; if it would do any good, for I know if this prescription is not taken, that my fellow countrymen's blood will saturate the hills of America and their bones will bleach upon the battlefields; then oh, woman, think of your husband, think of your son, think of your brother, the awful desolation of yourselves and your children, and then think of the happy condition of America for over a century and think how the nation has grown and thrived under the past administration, then let me as one that feels for you and loves you, ask you in the name of High Heaven to bow and wrap yourselves in sackcloth and come out of the territory of Satan, and pray to almighty God, the living God, to forgive you, taking off all artificial shapes and paints, considering them as filthy rags, and come back into perfection, having all things common, neither deceiving nor being deceived, for God is not slack concerning his promise, but says heaven and earth shall pass away, but my word shall not pass away; and we know that the artificial beauty of the peo-

ple of our nation is an abomination, but it only illustrates artificial religion, and it is for artificial religion that our nation will be abased for thus, where sin abounds, grace also doth much more abound. Now grace, is beauty, grandeur, pride, and God suffers the people to adorn themselves in gracefulness that we may always have spiritual things in remembrance, and if we can understand how far artificial beauty has covered America, we also can see how much artificial religion has covered her, for we may see spiritual artificials by literal artificials, for one shows us the other. Now, in the illustration of the old bottles and the old wine, and the new bottles and the new wine, and the old garment and the new piece of cloth. Christ did not intend to teach the people that lesson, for they knew it before; he spake of them, but he took the bottles, the wine, and the old garment to illustrate with because he knew they were familiar with them, and he wanted to teach them what truth was, that in the gospel dispensation they might understand his will, and what he was talking about, for he was going to open his mouth in parables, and utter things that had been kept a secret from the foundation of the world; therefore he taught them something new. Now truth is the spirit of facts, and every illustration in the Bible is a fact, and these facts must be spiritualized to come at the truth of them, and when Christ was with us in the flesh, only four thousand years, or four days' work was done, and as was the custom before to make a change in the letter at the end of every thousand years; he was then going to make a change from the law dispensation to the gospel dispensation. Now the people that had been living up to the law in the law dispensation were the old bottles, and the will of God that they were clothed with was the old garments and the teaching of the will of God was the old wine; therefore, let the old bottles, the old wine, and the old garments remain like they were and they would all be preserved, but now he was going to make a change in the way of teaching the people his will, which would be something new to the people; the gospel now comes in, which is the new wine, and it required new bottles to put it in, lest in fermenting the old bottles break, they being old leather bottles, they would not stretch a bit, there-

fore the new wine in old bottles in fermenting would burst the old bottles. Now the new wine or gospel, had to be put into new bottles, or people, therefore he called his disciples, such men as did not even know the law, much more to keep it, and into them he poured the new wine, or gospel, and they were preserved also, and it is and has been the teaching of the will of God to the people ever since, even for two thousand years, or two days, which completes the week, or six days' work, or the end of the sounding of the sixth trumpet, and the seventh day now comes in and the seventh trumpet has begun to sound, and the seventh dispensation now comes in, and there is to be another change in teaching the people the will of God. Now this is the seventh and last change, and the good old people that have put on Christ are just like God wants them to be, they are now the old bottles and the gospel is now the old wine, and they are both together preserved, wearing the same old garments, but all these seven changes of garments are by the same spirit, but the seventh trumpet beginneth to sound, which is something new again, and now it requireth more new bottles, and upon the account of persecution the old bottles won't set with the new bottles, notwithstanding the old bottles, or old primitive church members only hold the old wine, and the new bottles the new wine, yet the old bottles push them out, but the good wine is kept until now, and the new bottles know it, but it is wrong to try to put the wine of the seventh trumpet into the old bottles that held the wine of the sixth trumpet, but put the good new wine of the seventh trumpet into good new bottles, then all will be preserved; now, there is no mistaking such illustrations as these; then let us take the medicine prescribed in this written prescription. Now, this is the medicine; leave Satan's churches or kingdoms and get back into the union of God, yea, preachers, bishops, and circuit riders, lay members and all together, and save our great and grand nation for that is the only remedy that will save us, then when you get back, be sure to be reconciled unto God, and when Satan tries to deceive you again, speak to him as John, and Christ did, saying Get thee behind me, Satan, for thou art an offense unto me. Now, I wrestle not with flesh and blood, but if any

man wants to take a few twists with his pen upon Ecclesiastes, I had as soon dump him a few times as not, after I get through with my mission, notwithstanding I am commanded to not cast my pearl before swine. Now, moral men and spiritual Christians are my friends; with them I only wish to reason; and if they do not understand any passage of Scripture, and cannot work it out by the rules laid down in this key, I am ready to assist them at any convenient time; but a man must confine himself to a biblical standpoint. Now I hope I have penned a few examples, short, plain and simple, from a biblical standpoint, and with these few remarks I will leave the subject for your consideration, hoping and trusting that God will bless the weak effort, and our nation save. Amen!

Now, reader, take a dose, and see if it makes you sick; if it does, you may know the serpent has had hold of you, for strong medicine is a deadly thing, but if you believe on Christ it won't hurt you; but if you are in the service of Satan just as soon as you look into the prescription you will begin to vomit and say away with such prescriptions; thus, as soon as those that are swollen the worst from the effect of the poison of the serpent, look into this prescription they will begin to gag and cry aloud, away with this book, for great is our religion (Diana), for by this religion we are blessed, Watch what I say, he that hath ears to hear let him hear, and they that have hearts to understand let them understand. Selah.

CHAPTER XXXII.

"I am not come to call the righteous, but sinners to repentance."—St. Matthew 9th Chapter, 13th Verse.

Couched in the text that we have under consideration is the beauty of the mysteries of the Bible; hence, to rightly arrive at the true meaning of the text we must consider the speaker, the spoken to, and the subject spoken of. In the first place, it was the Son of God while in temple of his body, speaking to the people; not that he meant to change or convert the people, for he had power to convert them, but that was not his way of doing business, but he intended to teach them a very important lesson by that illustration. Now, we must look after the righteous that Christ came not to call, and the sinner that he came to call, and as the text speaks of the righteous first, we also will go to the book of records, the Bible, and see who would be counted worthy to be called righteous. In the first place, there was none righteous save one, that was God, and he made man, yea formed him of the dust of the earth, in his own image and likeness created he him, and after he created him God said he was very good, which leads us to believe that Adam was righteous, and another strong evidence is that Adam never was called until after he transgressed; then God called not the righteous, but sinners to repentance; and if Adam never had transgressed he never would have been called, but he committed sin by volunteering to serve Satan; hence he hid himself; therefore, it is perfectly natural that there be a call made, and God called Adam, and he answered, and God conversed with Adam about his former proceedings and God inflicted a certain penalty upon Adam and told Adam he done it because he disobeyed in that of volunteering of his own free will and accord to serve the Devil, and now God pronounces the penalty not against Adam, but for Adam, and Adam turned and embraced the chances afforded him in that penalty, and if

we could know Adam's inmost emotions we might see all the heart-felt thanks toward God that probably could have been rallied in the human breast, but he humbly and meekly embraces the chances therein contained, and as God had all power, the wisdom and the will, therefore he inflicted upon Adam a penalty sufficient to remunerate for all his transgression, and if it was not so done, God was in the fault, and Adam come clear, for no man is prosecuted twice for the same offense, neither can there be a law made to punish a crime after the crime is committed, but first the law and then the crime, and it is the law that discovers crime, and if there was no law there would be no sin for the transgression of the law is sin, and we would be a law unto ourselves for our conscience is a witness against us that we are enemies with God even so before we know the law. Now from Adam to Abraham there was no law except that which we had from the beginning, which was to multiply and rule over everything. This law covers all human creatures as given in Adam, and the law that we had from the beginning; now Adam was placed in a garden eastward in Eden from whence there went out a river to water the garden, and from thence it was parted and became into four heads, and this world is now the garden it being symbolized at the first and the four heads that the river was parted into was this, first, morality, the great fountain head that supplies all others; second, immortality, which cometh directly out from morality and parteth from morality and maketh the second head; third, Christians, those who have been honored by the Holy Ghost, exalted by the Son of God, and ascended by God the Father. They also come out of the great fountain head, morality by the strong arm of Almighty God, and compose the third head of the river. Fourth, those that have been deceived by Satan. exalted themselves, and have fallen as Adam and Eve did; they are the sinners that Christ came to call; they volunteered of their own free will and accord through fear to come also out of morality, and they compose the fourth head of the river. Now, we are compelled to admit that Adam and Eve, before they transgressed, were in a state of nature and had never had any change, hence they were good moral people, and were just as good as God wanted

them to be—if they were not God was in the fault, for he made them as he wanted them; therefore they were very good, for God has no faults. Now where is the great fountain head, the good moral man, just as good as God wants him to be. How in the name of heaven, I ask, can that man repent, for he did not make himself and he has never done anything to repent of, therefore he is just as good as Adam was before he transgressed; yea, just like God wants him to be, and the very minute that he attempts to volunteer to better his condition he does the very same thing that Adam did and goes into the fourth head of the river, yielding himself a member servant of Satan in some of those modern houses of the daughters of mystery, Babylon, subject to the drudgery of Satan and his ministers the balance of his days. The man being as honest and fervent in belief as a man can be in his condition, yet he is a servant of Satan and belongs to those bands of spiritual wickedness in high places—they are the sinners that Christ came to call for—he came not to call the good moral man, for the moral man is right where God placed him, and it is ravenous to tell a moral man he ought to repent and join the church, for he is right where he belongs, and those ministers of Satan will make proselytes of them if they can; make them two-fold more the children of hell than they are, thus we see the dregs of spirituality having the ravings of the demons of the earth published in public periodicals, yea in strong-holds, deceiving and being deceived, working in the vineyard of Satan and teaching for doctrine the commandments of men, and scaring and deceiving good men and women and causing them to fall down and worship Satan; yea, to the destruction of themselves and our country and preaching things for filthy lucre's sake that they cannot sustain by the divine oracle of God, but their very works show that they are in the direct service of Satan and as long as money holds out they will preach what they call gospel, and when money fails, next will be your cattle, and when they fail next will be your land, and when that fails next will be yourselves under the tyranny of a king. He that has ears to hear let him hear. Now there are many colors of belief among us, and I will set some of them up that they may be seen. Some believe

that a part of God's human creatures were foreordained and predestinated from before the creation of the world to go to eternal punishment; others believe that if any man go to eternal punishment it will be his own fault; but he has the power to resist the Holy Spirit; however, if God, by his ambassadors or in any other way can induce the man to let the Holy Spirit come into him he is then a fit subject for eternal happiness; and again others believe that all God's human creatures will be saved in eternal happiness at last; and again a fourth belief is that it is possible for some to be lost even after they become Christians—this is termed falling from grace. Now these four beliefs are all, yet there are hundreds of denominations; yet their beliefs and doctrines are suckers and sprouts from the four beliefs just mentioned. The idea is among the ministers of Satan to make money, or in other words, make a living off of the gospel, and in this progressive day they shape the color of their coat or doctrine to suit the minds of the people they being unregenerated; they preach the wisdom of men, which is foolishness with God, and the wisdom of men suits the unregenerated better than any other doctrine, and if these gospel speculators can get men and women scared that they will perish, or in other words go to hell, they then walk up to their enemy and yield themselves into his embrace, being charmed by the serpent as Eve was, and the old serpent swallows them whole, yea and all that they have, because the devils of Pharaoh's dream have been interpreted to them by the ministers of Satan; yea, these Josephs that wear these coats of many colors, they are in the service of Satan down in Egypt among the host of Pharaoh interpreting the Devil's dream, not knowing even themselves that the Devil was not asleep when he dreamt his great dream; so the preachers employed in his service pretend to do great good for the people by making great preparations for them to keep them from perishing in the great famine which they say is to come according to the interpretation of the king's dream by Joseph, not noticing that it all emanated from Pharaoh, the type of the Devil, and Joseph, the interpreter, was strictly in his employ, and all he had was entrusted in Joseph's hands, except his wife, and all he had prospered

in Joseph's hands, but alas, when it came to the pinch of the famine, the poor perishing objects had to buy the bread of life from this great charitable Joseph and Pharaoh.

This shows, or unveils the works of Satan in our day. These ministers of Satan will go on to interpret the the Devil's dream—or they call it preaching the gospel. Yea, they go on to tell and lay great stress upon the destruction of souls after death, and they feign themselves to be very charitable in making preparations for the welfare of souls in the future; but don't you see plainly that the poor perishing souls have to buy the bread of life from them; or in other words, pay them for their preach or they won't get it; yea, every act of Joseph and Pharaoh in the land of Egypt is being fulfilled in these days. Now, reader, is it possible that you will be so blind as to think such doctrine emanated from Christ? If you do I must say to you that you are in the service of the Devil, and the works of his lust you will do, and you are one of the sinners that Christ came to call to repentance, and he sends his ambassadors to call you and invite you to return unto him and his union, for your last condition is two-fold worse than the first, even in morality, for by the instrumentality employed by Satan even by his ministers, you have been made proselytes of, and you have suffered yourselves to volunteer in the service of Satan as Adam and Jacob did, and you are now in the service of Satan, being deceived by Satan's transformation and in earnest trying to get everybody else to volunteer in his army and being grafted into Satan, you have partook of his nature, and as though you were bitten by a mad dog you are trying to bite every one you pass, foaming and raging through fear of endless torment; yea, you great agonizing religionist, you are the ones that he came to call, but not those that never have been bitten; yea, the good moral man, he is right where God put him, even in the union of God. Now we will consider the belief of those that profess to believe that a part was predestined to be saved and a part to be lost unalterably fixed before the creation of the world. Now the meaning here is for a part of the people to be compelled to go to heaven, and the balance compelled to go to hell, so fixed

by the power of God and predestined before the creation of the world. Oh, man, whomsoever thou art, that believes such doctrine, come and let us reason together and see if there is any consistency in such belief, or if it is according to the nature of God, in the first place, if every act of men was fixed and predestined by the will of an all wise God, where did sin enter into the world, for if the acts of men be the will of God according to his foreknowledge that men should be condemned thereby and go to hell, of course God is the author of that sin and the man is not to blame, hence the man is in hell because God had the power to send him there. Now let me ask of that looks like the nature of a merciful God; nay verily; God might as easily predestined all to eternal life as to compelled some to go to heaven and some to hell. Now we understand God to be a merciful God and willeth not the death of any, but if he is the author of sin and created it to take advantage of men that he might send them to hell, knowing it before he made the man, and the sin, where is his mercy? or where is the consistency in his proceedings? Now we are as much authorized to say we know that God is the author of man's existence as we are to say we know anything else, and if God created man the man had nothing to do with his own existence; hence, the man is here without being consulted whether he would be created or not; then, the man is in existence and cannot help himself, and if his acts during life are all marked out, be they good or bad, and the man is predestined to act according to that predestination, and then is compelled to go to hell, then God is the author of his being in hell; then if that be true, where is the mercy of God, or where is the justice in God? Thus, according to that theory man is created, doeth all manner of wickedness through life, dies, and is in endless torment, and God is the author of it all. Now, oh, man, whomsoever thou art that believe such fallacy, you are accusing your creator of being even worse than Satan has the power to be, and I do not believe that any rational man will ever advocate such doctrine again, after he reads this book, for I must say to such men as advocate such doctrine that Jesus Christ has come to call you unto

repentance, and to teach you by his ambassadors that he is a merciful God and will hear and answer prayer.

Now, to the man who believes he has the power to resist the Holy Spirit: You acknowledge that God knows all things, which is true, and if he does don't you think he would be acting the fool to be knocking at the door of your heart when he knows you will not admit him?' And, again, you acknowledge that God has all power, both in heaven and upon earth; then if this be true, where is your power to resist the Holy Spirit? Then, again, you say God is everywhere at the same time. If so he is in your heart; then you claim to have power to control him or his spirit, but what saith the Scripture; yea, it compares or illustrates with a strong man and shows us by that illustration that Satan is in our hearts after we volunteer in his service to exalt ourselves, and his goods are in peace; thus his goods is the religion so prevalent among us, for we are in a state of nature, or morality until we volunteer or yield ourselves members in his service as Eve did; then we go down from that happy condition of nature or morality into the service of Satan, for he presides in our hearts; then it is that we believe we have got religion, for he transforms himself into an angel of light and preaches repentance to the natural man, who is just like God made him, and the volunteer act upon our part we become sinners, for we have partaken of the forbidden fruit again, even as Adam and Eve did; yea, even after Christ has set us free; thus we become sinners, for we are members of spiritual wickedness in high places; but before we became members of these spiritual institutions we are in nature and nature is just as God made us, which he says is very good; then let us be reconciled unto God, for very good is good enough for us until the Holy Ghost honors us, and the Son exalts us, and the Father ascends us above nature; that is time enough for us to be promoted, and the trinity is an unbroken chain of commissioned officers. Sufficient to exalt us according to their own will and purupose, and to this end he created or formed man.

Now to the belief that all men will be saved, which is taught wrong in the present day, but should be taught in this way: All men were saved when Christ tasted death

for every man, for by his death we were resurrected, for one or the other had to die, and his love for us caused him to free us from the death and take the death upon himself. Thus he raised us, yea, every one that came into the world, but if we put off that saving until the end of the world, we indirectly call God a liar, and limit the power of the Son of God to save, for we believe some will be lost in the end for he says in the end he will say to some depart from me into everlasting fire; thus, there would be no consistency in the teaching of the Bible if this saving were at the end; but he did save every one of the posterity of Adam to illustrate clearly to our understanding that every one of the children of Christ or the Son of God the Second Adam, would be saved at the end or second saving, and that the tares or children of the devil, would be compelled to depart from God into everlasting fire prepared for them from the foundation of the world; thus we see all the posterity of the first Adam was saved by his death; and all the posterity of the Second Adam will be saved triumphantly by his life, and all the children of the Devil have had a place prepared for them from the foundation of the world; thus we see three generations and each generation compelled to return to the fountain from whence they came; thus we see universalism and predestination harmonized, and consistency taught in the Holy Scriptures.

Now, we will look after the fourth belief which is some times called falling from grace; hence, as said before, we find morality and Christianity to be twin sisters and they favor so much, and are both so graceful, yea, so beautiful, and so near alike, and so closely related, until strangers to them cannot tell morality from Christianity: thus when morality puts on Christianity's clothing it fits exactly, but morality must not claim Christianity's clothing if she does she will be a liar, and the truth abideth not in her, but let morality be reconciled with the clothing that her parents clothed her with, until her parents dress her with a Christian robe. Now if strangers begin to urge morality to dress finer and to bemean moral dress she is more than apt to lay off her moral dress and begin as Eve did to pin fig leaves together to hid her nakedness; thus she falls from the happy moral condition she

was in; thus she becomes a sinner because she has volunteered as Eve did to serve a stranger or Satan; thus she falls from the gracefulness of the chastity of her virginity; thus she is a servant to a stranger to her parents or God; therefore, she being a sinner and one that Jesus came to call, but before she did this she was as graceful as Christianity in the sight of her parents; therefore the call was not to her until she had volunteered to serve Satan, which was the deepest die of sin, before Almighty God. Thus, when we leave our moral life we are then acting the part of a fool, as Adam and Eve did, and we become liars and the truth abideth not in us, for we claim we have a Christian robe, but we only go down into the service of Satan being deceived through fear of endless torment, for the devil is as a roaring lion seeking whom he may devour, and the foregoing illustration is a true statement of our condition, and Satan is roaring repentance to moral men and women, and converting them from a moral dress into a dress of fig leaves or nakedness, being transgressors, and becomes whited sepulchers; thus they are fallen, but when it is pleasing to the parents to exalt a man and put a white robe upon him, or honor him with a child by the Holy Ghost, then after he has tasted of the word of God and the powers of the world to come if he shall fall away or volunteer under the sound of this roaring repentance, and go down with them into Egypt or this spiritual wickedness in high places yielding himself a member servant to Satan, he is then fallen or has pulled off the robe his parents put upon him, thus he need not pray for that sin, for it will not be forgiven him in this world, neither in the world to come, for the Holy Spirit then takes its everlasting flight from him, for God will not go down there with him any more, neither will mercy reach him any more, for he has crucuified to himself the Son of God afresh, and put him to an open shame. Now, after consulting all the beliefs that may or can be rallied by the minds of men, we find there is only one belief that is correct, for every imagination of the hearts of men is exceedingly sinful, and it is impossible for man to move himself from the happy condition he is in by nature without committing sin, and as God has created man for a purpose of his own glory, it is perfectly right

for man to be reconciled unto him and suffer him to utilize us for that purpose, and if we think the Lord delayeth his coming, and begin to use our own selves in his service, we will go farther from him every time, for Satan is ready at all times to invite us to action, preaching to us an awful gulf of darkness and despair, saying if we don't act in the future God will plunge us into it, but God being a God of justice and mercy, we know he is not going to punish us if we remain in the condition he placed us in here in this world, for we never inflict punishment upon our children, while they remain within the bounds of our discipline, but if they leave our discipline and form one of their own by going off after strangers; we then call them back, and if they will come back, we gladly receive them into our embrace for it is our child, and we forgive that child of its transgressions because it is our child, and cannot become any other man's child, but can become a servant of other men. Thus, when we leave the happy discipline we are in by nature we become servants of strangers, and Christ came to call us to repentance; but as long as we remain in the family discipline in which we came, the call does not apply to us, for we are already with him in his union, and we are free to partake of all of his, therefore there is no call necessary, and there is no way for a man to leave the happy state he is in by nature, except by promotion and that is done by the honoring by the Holy Ghost, exalting by the Son of God, and ascension by the Father; therefore when a man is thus commissioned, the inner man, or Son of God, draws his rations from above, while the outer man still is nourished by a production of the earth as he did before; thus while the outer man perishes, the inner man is renewed day by day; therefore the outer man becomes the house of the living God, and is occupied by a son of God; yea a brother to the one that came to the world and took flesh and blood upon him like as ours, yea a brother to the one that called his body the temple and sacrificed it for the sins of the world, and if the elder brother sacrificed his body that was formed of the word of his Father, how much less matter is it for his brethren to sacrifice their body that was formed of the dust of the earth; thence, as the outer or Adamic man, yea, the house

of the living God becomes old and dilapidated by reason of age, and finally becomes dissolved in its mother dust; the inner man or brother of the Lord Jesus Christ never gets old nor dilapidated, but takes up its abode in the Paradise of God, there to sing praises to their Father in the ceaseless time of an everlasting eternity; therefore, when the elder brother makes his second manifestation to the world, if we are not found watching and very strictly guarding our belief and faith, having them well braced by works, and founded upon the rock as directed, he will find us worshiping the temple of his body, as he found the people worshiping the temple of Jerusalem at his first advent; therefore, our works will be overthrown, and it will be said to us that his father's house ought to have been made a house of prayer, but we have made it a den of thieves; thence we will be driven out of the temple, because we would not believe upon him through the preaching of the gospel by his disciples, and the signs will not be found following us that he said should follow us if we believed upon him through their preaching. Now these are the signs that we must bear in our body, he says in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover; now lest we be found disbelieving the blessed words of the Son of God, I will explain the meaning of these signs. First, the ambassadors of God are servants of God, and they are commanded to go into all the world and preach the gospel in the name of the Lord Jesus Christ, casting the seeds of the gospel hither and thither, and the heart and understanding of men is the ground whereupon the seeds fall, and when the master prepares or honors a vessel, a man, by the Holy Ghost, that man is then exalted by the Son of God, because the Son of God has preached the gospel to him, and by that means the grave clothes are taken off of him and the Devils cast out of him and suffered to depart into the herd of swine; thus the man is ascended, and then it is that the man speaks with a new tongue, and this is a new language; he speaks the spirit of facts and teaches the spirit of the letter, which is a new language to him, and no man can learn that lan-

guage but by the Holy Ghost, but every man learns the letter, and there is no man that will receive the teaching of the spirit except those that conceive by the Holy Ghost and no man conceives by the Holy Ghost until She conceives by her husband and brings forth; then men conceive of that child by her, and the voice of that child is the new tongue or language, then that man that has learned the new tongue can take up the man that is teaching or preaching the letter in his argument and bind him with the chain of the gospel and prove by the Bible that the man that teaches the letter is teaching a deadly thing, and if the man that has learned the new tongue does drink of the deadly teaching it will not hurt him, and the man that teaches the letter or deadly thing is called by name a serpent, therefore, such stuff as he casts out of his mouth is deadly poison, the same that the old Serpent cast out of his mouth after the woman. These are the serpents that the man of God can take up, and their doctrine is the deadly thing and our country is full of it, yea, there is ten preachers, yea more, preaching the letter or deadly thing, to one preaching the gospel of Christ; in fact, I am sorry to say that I don't know a single man that speaks entirely with the new tongue and teaches the new language, but they are all more or less tinctured with a man-pleasing spirit; therefore, we see the moral man is just as God made him, which is very good, and the immoral man is gone out from morality and the moral law demands his return, for he went off by his own accord and by a volunteer act of his own, and the men that volunteered and went off in the service of Satan by the administration of those spiritual drummers or preachers, they are still worse than the immoral man, yet they are both sinners, and Jesus Christ came to call them to repentance, but the man that is regenerated or honored by the Holy Ghost, and the moral man stands in together with their maker, for the moral man never has transgressed and the spiritual man's transgression is forgiven. Now I have shown the four heads of the river, or the four classes of people, the righteous and the unrighteous or sinner, and the Lord Jesus Christ says he came not to call the righteous, but sinners, to repentance. Now I have tried to simplify the teaching of this little volume

so that the illiterate can understand, and if I have accomplished that task, surely the learned theologians with great intellect will not fail to understand if they will read the spirit of facts contained herein.

CHAPTER XXXIII.

"Can the Ethiopian change his skin, or the leopard his spots? Then, may ye also do good that are accustomed to do evil."—Jeremiah 13th Chapter and 23d verse.

Taking the general schedule of what is commonly known to be religion and Christianity by the masses of the religionists of America, it will require a very great effort upon our part to enable us to conceive of the idea that our religion is vain, false and absurd. Especially those of our chief leaders, such as Wesley and others of his following, and those of the missionary persuasion even down as far as Dr. T. DeWitt Talmage and others of like persuasion. I say it will perhaps be more than some of us can bear to discard such apparently good men and their religion as false absurdities, notwithstanding the text that we have in consideration, together with the language of Jesus forbids our joining issue with them, from the very fact the text indirectly teaches that it is impossible for those of us who are accustomed to do evil to change our customs and as reason and Revelation stand hand in hand, and together in every particular, I by the help of divine assistance, will try to show my fellow man. at least some facts connected with our own observation that will prove to a great demonstration that our general religion of the present day is phariseeical and is, indeed, and in truth hypocrisy. Now it would be vain for me to describe the Ethiopian, or the leopard to an intelligent people who, perhaps, are far more familiar with them than I myself am; also the people know that it is utterly impossible for the Ethiopian or the leopard to change their natural color, and just here I will remark that the Ethiopian, in his native element, has no desire to change his skin or color; neither does the leopard, but the Ethiopian being coerced to mix and mingle with a superior race, and culture, they become inclined to favor the most graceful, but all to no purpose, for the greatest

thing to be desired that can be conceived of is liberty, and the next is to be graceful; thus it is perfectly natural for the Ethiopian to have a desire, being among white people, to be as graceful as his superiors, and as the white man has no superior in gracefulness but God, and his husbandry, therefore it is perfectly natural for us, the white man, to want to be like our superiors, that is, to be like God and his husbandry; but as it is vain for the Ethiopian to try to change himself so as to be like his superior in color, and as the white man knows it is superfluous, absurd and hypocritical for the Ethiopian to pretend like they are equal with their superiors, is an abomination in the sight of white people, also this present day spurious vain glorious, selfwilled, hypocritical, strong man armed, keepeth his palace, and his goods in peace, he being a child of Satan in the heart of man, and that child being averse from a child of God induces the man by deception to try to change himself and become as God, or equal with God in gracefulness, equal with God in heirship and inheritance; thus, if the Ethiopian, holding himself equal with his superiors, is an abomination in the sight of the white man, so also the white man holding himself equal with his superior, God, is an abomination in the sight of God; thus we see that while in a state of carnality the white man is in the sight of God the same that the Ethiopian is in the sight of the white man, and our present day religion is just as absurud before God, as the Ethiopian's exertions to change his nature and become as graceful as the white man, for it is the height of folly for either white or black to try and change themselves for the better, for it is the wisdom of men and is foolishness with God. But to walk circumspect, the thing most to be desired is charity. Paul says the way, or what he thought to be, unto life, he found to be unto death, and yet, as touching the law, he stood blameless, notwithstanding he was made willing to conceive the idea that he was the chief of sinners and to cry aloud thus, Though I speak with the tongues of men and of angels and have not charity, I am become a sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have

not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing, etc. Now all, or nearly all this present day religion consists of good deeds, without charity, and when a man commences his good deeds in order to become in possession of the love of God, which is charity, he is like the Ethiopian trying to become white like his superiors in color; one is just as henious as the other; but let us incline ourselves to good deeds, calling it our reasonable duty, one toward another, and though we may shrink from the idea of denouncing our religion, and claim that we and our ministers are as good as anybody's, and that our religion is pure, and yet we see that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, taught by false apostles, deceitful workers, transforming themselves into the apostles of Christ, and we should not shrink from denouncing our common sense religion, for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness, whose end shall be according to their works; thus we see two sets of ministers, one minister of Christ and one of Satan, and we see the minister of Satan transforming himself, as it were, into the likeness of the ministers of Christ, being mostly desired, as the likeness of the white man is more graceful than that of the Ethiopian; therefore the Ethiopian does all he can to transform his nature into the likeness of the white man, which is an abomination in the sight of the white man, thus we are compelled to get at the invisible or spiritual things of God by the things that are made, and to look at the number of professed Christians in America today, if their religion was Godlike, or even emanated from Christ or his ministers, Christ would be condemned at once, according to their own theory Christ will soon appear the second time without sin unto salvation to receive his own unto himself, and Christ has said, and left it on record that as it was in the days of Noah, also as it was in the days of Lot, so it would be at his coming again; also he says straight is the gate and narrow is the way that leads unto life and few there be that find it; thus we have got to

denounce Christ or our present day religion, and to maintain Christ—here I will say again the same words that he said, Woe unto you Pharisees, hypocrites; ye compass the sea and land to make one proselyte and when he is made ye make him two-fold more the child of hell than yourself. Now, here I would ask the question, Which one of these sets of ministers is it that is taking those terrible trips by sea and land to make converts—is it the ministers of Christ, or is it the ministers of Satan? Let Christ give the answer: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils; and in thy name done many wonderful works? Then Christ will profess unto them, I never knew you, depart from me, ye that work inquity. These must be the ministers of Satan that are making so many converts, for Christ said it would be the case, and time has established his words according to our understanding, to be true; then these present day ministers are ministers of Satan, and this religion that is compassing sea and land and sends the socalled gospel to the heathen, did emanate from the Devil, for Christ told them they were of their father, the Devil and the works of his lust they would do. Then we have go to denounce our religion and ministers, or have the awful sentence pronounced against us, Depart from me into everlasting fire prepared for the Devil and his angels. Then we have a perfect right to watch and choose for ourselves, and pray to Almighty God that we may not be led into temptation by those chiefs of sinners, for they are blind leaders of the blind, professing to be ministers of the gospel of Christ, but by searching the Scriptures we find them to be ministers of Satan, for their own works will condemn them, for in works they deny Christ. Then the command watch flies to our relief in the gospel dispensation, if we only will heed the dictates of our own conscience, as the Son of God flew to our relief in the law dispensation; then let us watch and pray, for the Devil transforms himself into an angel of light and his ministers preach, and the doctrine they preach is the doctrine of devils, and is in round sums the crucifixion of Christ, yea the Devil preaches through his ministers as near as he can, the very same doctrine that Christ preaches through his ministers;

yes, the Devil, through his ministers preaches the crucifixion of Christ, his death and suffering upon the cross, the redemption of the people, and the spilling his blood for our sins, and a great many other cutting emphasis, together with the reading of the Scriptures, taking a text of Scripture for a foundation for their remarks, and in their discourse they do make the Son of God a liar; yea, contrary to the will of God, and man; thus, we see the carnal mind is enmity with God, because they are sold under sin, and not subject to the law of God, neither indeed can be, therefore, they are subject to the dictates of Satan, and it is his desire to be dictatorial in all cases, for he is going about as a roaring lion at all times, seeking whom he may devour, and the way he devours is by roaring what is often called gospel by or from the Bible, in the pulpit or sacred desk; yea, roaring repentance to people in a state of nature, yea who are just like God made them, and who has nothing to repent of, for they are in the image and likeness of their creator, and I ask in the name of High Heaven, how can they repent; oh, how can they repent when they are in a state of nature? Yea, being in the very express image and likeness of God, I say they cannot repent. because by searching the Scriptures they find they are just like God wanted them to be, for they are just like God made them, and he made them just like he wanted them; so I say, again, how can they repent while in a state of nature? And yet the Devil, through the instrumentality of his ministers, is going about like a lion roaring repentance to people who are just like God wants them to be; yea, the devil is trying to devour the people by inducing them to change their nature, and if he can get them to make an effort, he has got them then, right where he had Eve. Yea, they have volunteered in his service and gone down into the land of blackness and darkness (Egypt) out of the happy state of nature (Canaan) that they were in, and are serving Satan under task masters, claiming to be ministers of the gospel of Christ, worshipping and serving the creature more than the Creator, and indirectly accusing the Lord Jesus Christ of not doing what his Father sent him to do, but that he claims that he has done the work his Father sent him to do, thus making Christ a liar. Now,

Christ says he came to seek and to save that which was lost, and a short time before his crucifixion he said to his Father, saying, "I have finished the work thou gavest me to do." Now, did the Son of God tell his Father a lie? Nay, thrice nay; Jesus Christ was able to do the work his Father sent him to do, and he did come and did do the work his Father gave him to do, and that work was to seek and to save that which was lost, and yet these ministers of Satan have the audacity, yea, the cheek, to stand up in the face of God and these witnesses and teach the people, saying it would require a very great effort upon their own part to induce God to save them. They say that John the Baptist preached repentance and Jesus Christ preached repentance; yea and I say I preach repentance, but I say neither of us preaches repentance to people in a state of nature. John, the Baptist, preached and exhorted the people to repent—that was at the time of worshipping in the Temple at Jerusalem, saying repent for the Kingdom of Heaven was at hand; and Jesus Christ and the Apostles preached repentance to the people who were trusting the law, and the seal of circumcision, for life and salvation, and the people trusted in their works, saying that Christ was an impostor, and they would not receive Christ as their Savior, but the Apostles prayed the people in God's stead to be reconciled unto God who had done all things necessary for their life and salvation, and to repent of their self-righteousness, and deeds of the law and be reconciled unto God, for his grace was sufficient for them, and by his grace they were saved, and the people were exhorted time after time to have faith in him that did come and did save that which was lost, but no, they would not accept of the work the Savior done for them, which was accusing Christ indirectly of being a liar, and I preach repentance to the people who have volunteered in the service of Satan and gone off into his territory; but those in a state of nature, I don't tell them to repent, but I exhort them to be reconciled unto God, for his grace is sufficient for them, but to those that say that Christ only came to show us the way, how to save ourselves, they accuse Christ of doing a part and leaving the balance for us to do, and they say if we don't do that balance we will go to hell, thus leaving

a part of the blood of Christ spilled in vain just on the account of our neglect, thus making out Christ not able to do the work he came to do, and accusing him of telling his Father a lie about it.

Now, we will make a rough estimate of the different denominations, and their origin:

The Lord Jesus Christ is the Messiah that was prophesied of so much by the old prophets, saying that Messiah would come, and he would set up a kingdom that should rule over all other kingdoms, and he would rule it as it were with a rod of iron, and the subjects of that kingdom are to see eye to eye, and all speak the same thing, and their motto was to be One Lord, One Faith, and One Baptism, and he did come and did the work according to their prophecy, and he declares that Kingdom to be his church, and he says no man cometh unto the Father but by me, and no man cometh unto me except the father who hath sent me draw him. Now that accounts for one denomination and its origin, it being the only true church of the Lord Jesus Christ upon the face of the earth and that church stood unmolested by any splits, isms or divisions, for one thousand years, during which time Satan was chained down in the bottomless pit, but when the thousand years were expired Satan was loosed out of his prison, and he went out to deceive the nations, which are in the four quarters of the earth, and he went up on the breadth of the earth and compassed the camp of the Saints about, by setting up a kingdom of his own manufacturing, and preaching the crucifixion of Christ, repentance, etc., so near until his doctrine would not be easily detected, and thereby he would deceive the people, for sayeth he by the mouth of some of his ministers there is other ways to practice for ordinances that are equally as good as the examples that Christ left upon record; for instance, baptism by immersion is very indecent, for ladies in a public assembly and not only that, baptism don't amount to much anyhow, and if the heart is given to the Lord and your name enrolled in the church there is no reason why the Lord would require any more than a man's whole heart, and his services as a soldier in the army of the Lord; therefore we will leave off baptism. And old fogies pretend to hold to

washing one another's feet to be ordinance, but we know, says the Devil, by his ministers, that this is old fogyism that old hardshells practice is on record, but where is the consistency in their chances for heaven any better than ours, for we spend our lives and exhaust our means to convert souls and bring them to heaven, therefore saith Satan, our chances are a great deal better than those that practice both baptism by immersion and washing the Saints' feet, as they call it, but we, says the Devil, will go on and convert the world, and destroy these old fogies that claim to be the Primitive Baptists, for they are always holding out some old fogy notion that no one with good sense ever will believe, and not only that, if I believed what they say they do, I would kill, rob and steal as much as I please. Now I have given some of the outlines of the battle array that the Devil compassed the camp of the Saints about with. Since the Devil has been loosed he has built up say for instance, one thousand different denominations, which according to our date has only been eight hundred and eighty-eight years in building one thousand denominations, thus, the Kingdom of Heaven or Church of Christ has stood the test during the campaign of Satan, and will have the golden scepter held out to her in the end, for the promise is to her, sealed with the King's ring, which is love everlastingly, that the King put upon her hand when he set up the kingdom.

Now, I will give some reasons why we should watch and pray.

We will estimate ministers according to denominations; for instance, say the church or kingdom of Christ or denomination that Christ built up, has stood two thousand years and only one church built up; and Satan's kingdom has only stood one thousand years, and one thousand churches built up, which makes an estimate of two thousand to one, for Satan has one thousand churches and Christ only one church, and Satan was only half the time building his churches that Christ has been running his; thus, if Satan had of had a fair start with Christ he would of had two thousand churches, or denominations, while Christ would only have one church; thus the people stand two thousand chances to be deceived to one chance to hear the gospel of Christ. Now we will estimate

preachers according to churches, say for instance, one church or kingdom, it being the first or Primitive; we will give that church one thousand preachers and two thousand years, to make them in, which if the Devil had, a fair start with Christ he would have had two thousand denominations, and two thousand preachers to each denomination, which would make two thousand times two thousand; but as Satan only had half the time to work in, that Christ had, we will put him down at one thousand denominations and one thousand preachers to each denomination, thus we have ten chances to hear the doctrine of devils to one chance to hear the doctrine of Christ; so it is our indispensable duty to watch and pray lest we be found trying to change our nature, as the Ethiopian, which would be an abomination in the sight of God. Such is the thing that I exhort men to repent of, for they are deceived, working in the service of Satan to their hurt for joining these false denominations is the act of the people, volunteering in the service of Satan, and his doctrine is the spiritual forbidden fruit, and when we volunteer, or heed to his doctrine, we commit the very same sin spiritually that Eve did literally; therefore we are as guilty before God after we join those false denominations as Eve was after she ate the forbidden fruit, but after we join them if we will quit them and get back into morality denouncing them as being false deceivers and turning away from them, we then stand as we did before we volunteered to serve Satan, thus I plead with the people of these false denominations in the name of Christ to repent and come out of those denominations, for know ye not that he that is joined to an harlot is one flesh. Now all these denominations stand in the Bible as the Great Whore, the mother of harlots, and abominations of the earth, and everyone that belongs to those denominations are spiritual whoremongers, therefore the command is to you to come out of her and be ye separate from her, for the wine of her fornication will be poured out upon you without mixture, if you don't repent, for her wine is a mockery and her strong drink is raging, and whosoever is deceived thereby is not wise; thus wine and strong drink are the symbol thereof; therefor, as Eve and Adam were in a state of nature, and were as good as God

wanted them to be until they volunteered to serve Satan, and by that act transgressed the command of God, and became sinners, so also we when we volunteer our services to change ourselves while in a state of nature, we then become sinners in the sight of Almighty God, and have need that one preach repentance to us; thus, it is no trouble for a man to detect the false church, or churches, from the true church, for their church ordinances condemn them, notwithstanding, I know that those who are joined to those false churches will not receive this testimony, no more than they did receive Christ, for they are unbelievers in Christ, and have been from the beginning, although they profess Christ with their mouth, but in works they are far from him; yet they say they are willing to risk it, but I say to such ones to repent and turn from such denominations, and be reconciled unto God. Now, to make the question probably a little plainer, those that have the most of this phariseeical religion are spoken of by Christ as rich men, and lawyers, spiritually, thus the rich man in property and the lawyer of our country being the symbol, thus, we see all grades of rich men even from the beggar to the millionaire—so it is the same spiritually. Among those false denominations or churches of Satan, but in the church of Christ all are only one grade, therefore we see that Christ set us free, or at liberty. Some say he made us free agents, but not so; but he set us free and commanded us by the mouth of the Apostle Paul to stand fast in the liberty wherewith Christ has set us free, and to not be entangled again with the yoke of bondage. Thus, when we are living a strictly moral life we are just like God made us at first, for Christ is our propiation, and God became reconciled unto man in and through Jesus Christ; therefore, we are free from the yoke of bondage, but not free agents. If we were free agents we could partake of the tree of life and enter in through the gate into the city without his assistance, but there are cherubims and a flaming sword pointing every way to keep the way of the tree of life, and therefore we cannot put forth our hand at will and eat of that tree, for none cometh unto the Father but by me, saith the Son, and no man cometh unto me except the Father who sent me draw him, thence we are not free agents, but

free to choose whom we will serve; thus we are at liberty to remain strictly moral, or go down into immorality, or we are at liberty to choose the service of Satan and make a great pretension of religion; or we are at liberty to return from the service of Satan into morality again, but it is mockery in the deepest dye to pretend to be a Christian in spirit, and not conceive of the Holy Ghost, or in other words, be born of the spirit, for God made man for a purpose of his own glory, and Paul says, know ye not that ye are the temple of the living God; then if we are the house of God, is it not strange that the house would try to induce its builder to come into it and abide there; therefore I pray God help the people, for when we build our houses the house never prays us come into them and take up our abode in them, but the house is entirely reconciled unto the builder, and if the builder chooses to make an ox stall of the house he builds, the house never replys against the builder saying, why do you treat me so, for the builder has all the power to do with his own as seemeth good in his own eyes, thus, the same with God, and he built us for a purpose of his own glory; therefore we should be perfectly reconciled unto him, for all things work together for good for them that love God, yea, and make our faith manifest by our works of reconciliation, hence we are not a child of the Devil, never have been nor never will be, for the Devil had no hand in building us, but we may become servants of Satan, but not in eternity; that is the point, yea the great stumbling block, for Satan deceives the people by a lying tongue, and makes them believe that if they will fall down and worship him all shall be theirs; thus Satan claims to be God, and offers great inducements to people if they will fall down and worship him, but see what the Savior said to Satan, when he tried to tempt him, showing him all the kingdoms of the world and the glory thereof; but what saith the Savior to Satan? Get thee behind me, Satan, for it is written, Thou shalt worship the Lord, thy God, and him alone shalt thou serve; and the Devil is this day offering great inducements to people saying all shall be thine if you will fall down and worship him, and he has got the good people deceived by roaring repentance to them, and they are falling down and worshiping

Satan by the hundreds. yea by thousands, and claiming they have the religion of the Lord Jesus Christ; but nothing will save our grand, independent nation from the corrupt condition she is in but the return of sinners from the service of Satan in these false denominations, for the living God will not suffer his mercies trampled under the feet of men, in the service of Satan but very little longer; therefore, I call unto my beloved fellow countrymen to repent of your spiritual wickedness in high places, and elsewhere about our country, for the God of High Heaven demands your repentance, and I as God's ambassador proclaim the glad tidings of great joy which shall be to all nations, if the people will only repent and come out of the service of Satan and be reconciled unto God, and show their faith by their works, and let their works be a safe return out of the service of Satan, back into a state of nature which is strict morality, there to wait until God promotes you, for that is the requirement of your Creator, and that is true reconciliation unto God, for God was not made for the glory of man, but made man for a purpose of his own glory, and unless the people of this nation repent of their spiritual wickedness we will soon, yea very soon be numbered with the Sodomites, and our nation with the cities of Sodom and Gomorrah, and to show some more of our spots as the leopard, or our spiritual wickedness in high places. I will say as I have said before, we have erected a thing in our midst and named it the Association, which makes one more spot upon us, for we say the association is a creature of the Church, which makes it a modern institution; yet we publish in the minutes of our association that we declare non-fellowship with all modern institutions of men, believing them to be corrupt in their very nature; thus we don't practice what we preach, and he that knoweth his Master's will and doeth it not, to him it is a sin; and if we say the Association is a legislative body, or institution, we offend the members for they say, the church is the highest ecclesiastical body upon earth, which is true; yet if a church don't adhere to the laws of the association, she is punished for her non-adherence, but we say the association is an advisory council—now think of that—the association or child of the church setting herself up to advise

her creator (the church) or the child advising or counseling its parents, and punishing its parents if they don't heed their counsel; yes, like this if the child of God has power or wisdom to advise God, its father, then the association would come in as counsellor for the church. Now, this is only hewing to the line of our own theory; but let that be as it may, we will look into the matter of the association a little further, and see if it is or ought to be a counsellor. God, in the history of facts, sets himself up as counsellor unto whom every knee should bow, and every tongue confess that he is God, and beside him there is no other advisory counsel, for he says if any man lack wisdom, let him ask of him that giveth to all men liberally and upbraideth not; therefore we have a counsellor that has wisdom to impart unto all who ask him in faith, nothing wavering; thence we see that God is or should be our advisory counsel; therefore we see that we have got our association stuck up in the very place that God ought to occupy, which makes our association an idol erected in our midst, built of the best material that the churches can produce, thus, Aaron's calf was formed of their jewelry, the purest material they could produce in the days of Moses; so also our association is formed of the purest material as delegates that we can produce from each church; thus we see the more we try to add to what Christ has done the blacker the spots show upon us, therefore we see it is impossible for the Ethiopian to change his skin or the leopard his spots. Amen!

CHAPTER XXXIV.

"And after that he must be loosed a little season."—Revelation 20th Chapter and 3rd Verse.

As the church of the Lord Jesus Christ represents the body of Christ in the gospel dispensation, so also the world represents the body of King Solomon in the gospel dispensation—now remember the difference between the church and the world, the world being the great fountain head whose true principles are morality, which true principle Solomon possessed and he prayed for wisdom that he might know how to judge good from evil; that he might be a wise king in Israel, and his petition was heard and answered, and not only his petition was granted but he was also granted great riches, and honor. Now Solomon was a type of the wisdom of the world, yet man by wisdom knoweth not God, for the wisdom of men is foolishness with God, and yet that wisdom is what Solomon prayed for, that he might know how to rule his people Israel! therefore I will say again that the body of King Solomon was a type of the wisdom of the world and to fortify my assertion, I will call to mind that Solomon married Pharaoh's daughter, and Pharaoh was a type of the Devil, the author of sin, and confusion, and Moses (being a type of a vessel elected of God by foreknowledge) refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and yet Solomon married her, thus we see in Moses and Solomon the difference between the wisdom of God and the wisdom of the world; Moses being in possession of the wisdom of God, even refused to be called the son of Pharaoh's daughter, and yet Solomon being in possession only of the wisdom of the world, he loved her sufficiently to marry her and lived with her until he was old in perfect quietude, and then in old age loved other strange women and married them until

he had seven hundred wives, and three hundred concubines; thus, in his old and latter days he clave to them in love, being in possession of wisdom and knowledge, yea the wisdom of the world. Now, a woman spoken of in sacred history is an emblem of some kind of an institution, and King Soloon and his first wife God used to illustrate with, to show that Christ and his church was one side of the question, and the world and its wisdom was the other side of the question; thus, making the wisdom of God in the Church and the wisdom of men in the world, traveled without any division except that one, the church, and the world, for one thousand years; thus Solomon and his wife (Pharaoh's daughter) lived in perfect peace for a period of time, representing that one thousand years, and at the expiration of the period of time that Solomon lived in peace with Pharaoh's daughter, his wife, he began to marry other strange women, which was a type of the wisdom of the world, erecting these modern institutions and covenanting with them to live together in church capacity, thus the wisdom of the world (Solomon) has married seven hundred strange denominations (wives), and has clave to them in love, together with three hundred concubines, helps, or handmaids for his wives (denominations) such as Sunday schools, etc, thus, the world is cleaving to these denominations in love, having nothing but the wisdom of the world, and the love they have for their society to guide them, and Pharaoh being a type of Satan, and the wisdom of the world, cleaving unto his daughter in love, which is a type of these modern denominations, being daughters of Satan, and men by wisdom knoweth not God, but by wisdom cleaveth to the daughters of Satan, as Solomon did to the daughters of Pharaoh, for a period of time, representing the first thousand years of the gospel dispensation, and at the expiration of that thousand years, Satan was loosed out of the bottomless pit for a little season. Having great wrath against Christ and his church, the Devil went upon the breadth of the earth and compassed the camp of the Saints (the church) about and his aim was to devour the church, and the weapons of his warfare was the wisdom of men, yea, the Devil preached the very thing that men already believed in—a state of nature, and

through the instrumentality employed by his deception he has devoured the church, which was the salt of the earth, and the salt has lost its savor, and it is now fit for nothing but to be cast out and trodden under foot of men, but Satan's kingdom has multiplied under fictitious names as strange women (denominations) until there is one thousand of them that men by wisdom has married and are cleaving to them in love, being deceived by Satan, and believing they belong to the Church of Christ, but being deceived, these strange women (denominations) have turned their hearts away from the Lord, even from a state of nature into a state of carnality; thus, the wisdom of the world has in these latter days and perilous times, seven hundred denominations (wives), and three hundred institutions that the world holds to as societies, being seven hundred wives, and three hundred concubines, and one thousand in all strange women that the wisdom of the world has married in his old age since Satan has been released from his prison. The foregoing program is the sins that is so prevalent in America and the ambassadors of God are sent to promulgate the glad tidings of great joy and to warn these sinners that has married or joined these modern denominations to repent, for they as a dog, have turned to their vomit; that is, they that were cleansed by the blood of Christ have turned to vomiting spurious doctrine, and they cause people to follow after them and eat it; and as a sow that was washed to her wallowing in the mire. Thence Satan, by his cunningly devised fables, has deceived many; yea, very many of as good people as ever pressed the sole of a shoe, and has turned their hearts away from the path of rectitude, and they are today members of the body of these strange women (denominations), being alienated from God, and strangers to the covenant of promise, having trampled the goodness and mercies of God under foot, having a zeal of Godliness, but in works they are far from him, having become unreconciled unto God, fearing to trust him for life and salvation, and going about trying to establish a righteousness of their own, professing themselves to be wise, they become fools, for which cause God has given them over to a hardness of heart, to believe a lie, that they may be damned; thus the im-

pression of my mind has been relieved, and I feel that I have done my duty to the best of my ability, warning and soliciting sinners to repent, and exposing and developing every spurious doctrine and the author of it so plain until all may know God, even from the least to the greatest, and knowing this warning will stand as an evidence against sinners in a critical hour. I hereby commend myself with all that I have, and are into the hands of God, hoping and praying to the living God that he may add all other necessary blessing, and pardon error is my prayer in the name of the Lord Jesus Christ. Amen.

CHAPTER XXXV.

"For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—Hebrews 5th Chapter and 12th Verse.

Paul, in addressing himself to the Hebrews, was apparently astonished at their ignorance, concerning the oracles of God, for he thought the Hebrews were, or ought to be, experts in the revelation of God, for they had been brought up in the nurture and admonition of the oracles of God, but as he was even surprised at his own self, he was also surprised at the Hebrews; but in his experience in grace he was taught that the qualifications of teachers of divinity did not consist in the letter, for he knew he was raised up at the feet of an expert in the letter of the law, and as touching the law, he stood blameless, yet the very things he thought to be unto life, he found to be unto death; therefore being rocked in the cradle of Ecclesiastics did not qualify a man to teach people in the gospel dispensation; therefore, we are obliged to conclude that Paul thought that the Hebrews were or ought to be teachers of the oracles of God, but to his surprise they had need that one teach them; and Paul knew the Hebrews were the children of Israel and came of the house and lineage of David, of which same lineage Christ came, and they were trained from generation to generation till the appearing of the promised Messiah, and Paul decided surely they were taught of the Lord; therefore they ought to be teachers of divinity in the gospel dispensation, likewise also, by my experience, in grace, I have learned that the qualifications necessary for a teacher of divinity do not lie in the boundaries of the cable-toe of men, neither is it vested in them, for Paul says we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ's sake, and being brought up in the arms

of Sunday school teachers and afterwards sent to the feet of Gamaliel or theological school, to be educated for a preacher, is nothing but the wisdom of men and is foolishness with God, and is sin in the deepest dye, for after their education is complete, they know no more about spiritual matter than they did before they attained to it; therefore, such things as they know nothing about they cannot teach, for the carnal mind receiveth not the things of the Spirit, neither can they know them, because they are spiritually discerned, and when we get our theological instruction we only have the letter. and Paul says the letter killeth, but the spirit maketh alive, and to show more clearly our inability to attain to a spiritual education, I will illustrate thus: When our children are infants they know nothing of literal education, and the letter has to be infused into their cranium by a teacher that has been taught the letter, and that teacher is flesh and bones as the pupil is; otherwise the child will grow up to the vigor of manhood and womanhood in the flesh as their fathers and mothers did, and it is often the case that the man or woman without an education thinks they are perhaps smarter than those with an education, but they are literally looked upon in practical performances in education either as fools or drones, and the teachers of our schools, before taking a school, must be found in possession of certain qualifications or they are not considered competent school teachers, and ought not to be allowed to take charge of a school, also the constitution of our government require men to possess certain qualifications before the public trust can be placed in their charge; this was all done by our ancestors according to their foreknowledge, to preserve our redemption from the tyranny of a king. The ruling and governing of all these things was placed in our hands in Adam, and it is our indispensable duty to attend to it at all times in all cases and under all circumstances. These things are an allegory with the spiritual union, and as our godfathers were endowed with wisdom to perform the duties thus enjoined upon them as patriarchs of our nation, let us as their posterity not get smarter than the great architect of the universe, for if we do thus exalt ourselves as a nation we will be abased without remedy, as the people of the plains

were after the flood; but as Good Samaritans live up to the rules of our constitution to the letter and thus practice those grand illustrations entrusted to us by God, the great architect of the universe in the Garden of Eden.

We see in the history of divine truths that there is among us some that are proselyting, and in order to come at who it is, we have to compare reason and revelation together, and if God has made man ruler over the literal universe and commanded us to act in that capacity, so God claims or reserves the right unto himself to rule over and control the spiritual universe, and man in nature receiveth not the things of the spirit until he is endowed with the necessary qualifications to receive it; and that spiritual qualification God reserves unto himself and he makes choice of the foolish things of this world to confound the wise; and he chooses the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, he hath chosen; yea, and the things which are not to bring to naught things that are; yea, as shown in the illustration of Goliath of Gath, and the stripling of a boy, to-wit, David. Thus it is to the glory of his majesty to call and qualify the poor ignorant despised of earth, and send them into the world to teach, and to preach his gospel and when one is thus qualified, he is compared to the winds blowing, for he knoweth not from whence it cometh and whether it goeth, and we see several of these Goliaths in our nation, and they come out in battle array against the people of God with all the outward necessary implements of war, with the sword or Bible in his hand and bids defiance to the army of the living God; but any stripling that God has qualified can take his own Bible or sword out of his hand after he throws one or two questions at him and kill him so dead till there will be no more talk in him; thus our nation has thousands of these Goliaths in it that have robbed God, and have qualified themselves with the letter that killeth, and ask one of them thus, Who is a child of God? and they will point out to you a child of Adam that is one of their followers; but Christ on being interrogated upon that subject, says that that is born of the flesh is flesh and that that is born of the spirit is spirit, and the Holy Ghost is God and God is

a spirit; thus that that is born of the spirit is born of God and is a child of God. Here is a great contrast between the definition of the child of God, in the language of Christ, and the language of those that have qualified themselves, Likewise ask one of them thus, Who is a Child of the Devil? and they will tell you that those worldly minded men and women, that never have made a profession of religion that are standing out of the pales of the church, they are children of the Devil, but Christ says the tares are the children of the wicked one and the enemy that sowed them is the Devil, and God says let them grow together until the harvest, until the end of the world, and then he will say to the angels, Gather ye first the tares and bind them in bundles to be burned; but gather the good wheat into my barn. Thus the children of God and the children of the Devil, according to Christ's definition, are from two fountains, or two fathers, each one differing one from the other as far as the east is from the west, or as far as light differs from darkness; and it is as easy to make a goat turn to a sheep, as it is to make tares turn to wheat, or to make a child of the Devil turn to a child of God. Thus sweet and bitter, salt and fresh water cannot flow from the same fountain; neither can the olive tree bear figs, nor the bramble bear grapes; neither did the children of God and the children of the Devil came from the same father, but the children of the Devil come from the same father, but from whence they came, and the children of the Devil came from the Devil and will return to the Devil, their father, from whence they came; but the children of Adam —which are the children of the flesh, all come from the same fountain, which fountain is the earth, and they will return to the earth from whence they came; but those children of the flesh are the house of God, represented in the gospel dispensation as the manger, and in this we see the difference between the teaching of those that have qualified themselves and those that God has qualified, for those that qualified themselves say that part of the children of Adam will go to hell when they die and part of the same children of Adam will go to heaven when they die, thus filling two eternal kingdoms with the children that flowed from the same fountain. This ab-

surdity teaches that through the cunningly devised fables of the devil he has out generaled God and captured the most, or greater part of his children; thus making God a liar, and his son testifying to the same, for God declares that he has all power, both in heaven and upon earth, and his Son says, my Father is greater than all, and none can pluck them out of his hands; thus, those blind leaders, the lovers of pleasure more than lovers of God, that Christ says have made themselves eunuchs for the kingdom of Heaven's sake, are compared by Christ to graves where dead men have been buried, or as whited sepulchers, because there was nothing filthier or more offensive than a grave; therefore, he compared them to it, and he told that outwardly they appeared beautiful, and that with their lips they draw near unto God but in works they deny him, and for a pretense they made long prayers, and loved to pray in public places, and the greetings at the market, etc., and now our nation is full of such teachers as that, for they say aloud, if you don't pay for your preaching you will have none, and you and your children will go to hell. Such doctrine as this is what the people are paying for, being led captive at the will of the Devil by the instrumentality of those that qualify themselves for teachers of the oracles of God; thus, when at the time when we ought to be teachers of divinity we need that one teach us again, which be the first principles of the oracles of God; for we as a nation have departed so far from the precepts and examples that Christ left for us, till unless we enquire for the old paths and walk therein we will soon, yea, very soon, be overthrown as in the days of Lot; therefore, let me ask my fellow countrymen, in the name of my master, to repent of this spiritual wickedness in high places; yea, repent, repent, for this is spiritual wickedness, is phariseeical religion, and is spiritual Sodom, and Egypt, and will tend to the destruction of our nation, therefore, repent before it is too late, and let me as one that possesses the spirit of Washington, and has been qualified by Jesus Christ to teach the people the oracles of God, exhort you as my beloved countrymen to search the Scriptures, and see if the Devil did sow you in the world, and if you decide by searching the Scriptures that the Devil is the cause of your being in this

world, then you may know you are one of his children; otherwise you make Jesus Christ a liar; but if you desire that the Devil had no hand in your being in existence, then you must obey these precepts and examples that Christ left for our guidance, and if he went into the water, follow him, for it was an example for us, and if he said we ought to wash one another's feet, don't treat him with disdain by saying that ended with the apostles, as the hypocrites do, and whatsoever he saith unto you do it, and repent of your past spiritual wickedness, for he says, if ye love me follow me, and by this all men will know you are his disciples; otherwise, even the world will know you are hypocrites and your portion appointed with them. In this we behold the teachers of God, and the teachers of the Devil, and they are the two fountains from whence all things came, and we as his creatures ought to obey him that created us, and loved us with the manner of love described in his will and if we don't, he will cut us down as cumberers of the ground, and appoint our portion with the Sodomites; therefore repent, repent and leave off following those that are selling you the gospel, for they will lead you to destruction as a nation, as shown in the illustration of Sodom and Gomorrah; therefore, again I say repent and turn to Christ; thus you will find the waybill in divine history, and if you belong to a church that don't practice perpetually the ordinances, precepts and examples as you find them in the Bible, turn from that church as quick as though you had fallen into the fire, for it is an institution of the Devil, and we as a nation, if we don't bear good fruit, we will be hewn down and cast into the fire, as the plains of Sodom; then let everyone repent, covering his head with sackcloth and ashes, for our nation is gone without remedy if we don't repent; therefore, I say repent, repent; yea, thrice repent and believe the gospel and unless we do repent, we shall all likewise perish, for in that we think the Sodomites were sinners above all men, we condemn ourselves, for we are in spirit the same that they were in the letter. And now I have told you before it comes to pass upon you, that when it comes to pass you will have no cloak for your spiritual wickedness, and the consolidation of the tribulation of the abomination of desolation, spoken of by

Daniel the prophet, and by John the Revelator, has began to bloom in our nation, the germ of which sprouted in the religious denominations of our nation, and that germ is prejudice, and has taken root in every denomination downwardly till they claim that they are founded upon the rock, Christ Jesus, and has shot forth different branches of denominations, and the fruit that they will yield in the end will be the destruction of our great nation, and the people have begun to make that great consolidation of the different denominations manifest by associations delegated from the different denominations for the purpose of deriving at some platform upon which to stand, and compel every man, woman and child of mature age, to fall down from the present happy position they now occupy and worship God after their dictations, and whenever this is the case with our nation, the Scripture will be fulfilled according to the revelation of Jesus Christ by John on the Isle of Patmos, and our nation will be destroyed and we will be numbered with the Sodomites, for the Lord will take vengeance upon us, in favor of this little few that will not consolidate with this spiritual wickedness, for he says they are the salt of the earth, and if they by the power of this spiritual wickedness have lost their savor, wherefore shall this nation be salted? It will thence forth be trodden under foot of men, and now the time is at hand, even at the door, that the savory influence of those few that try to keep the ordinances according to the examples that the master left for our guidance, has lost its place among us, and the illustration of the pleadings of Abraham with the angel, that destroyed the cities of Sodom and Gomorrah is manifest in them, and the fifty, forty, nor even ten will be found righteous in this great and notable nation, for through persecution they will begin to curse and swear that they don't belong to that little company called hardshells by the people, but heriditary is called properly Primitive Baptists, because they derived their name from John the Baptist, he being the first sent from God to make ready a people prepared for the Lord; therefore this little few inherited the name of Baptist from him, and through using naturally became in possession of the name Primitive, because it was the original church and if the Devil never had been

loosed from the bottomless pit the name primitive never would of been applied to them; but he was loosed and he went to work to build a kingdom, or church, like the one that Christ built, and through his sneaking, cunningly devised fables deceived the people and built his kingdom, and their language, or belief, was confounded, and there became many churches, or denominations, and when these new denominations, or churches, began to spring up, the name, Primitive, naturally came upon the original church; therefore they are Primitive Baptists, and the consolidation of those new-fangled churches is near at hand, and when it is done, it will be a perfect torment to the people of liberty, and will cause our nation to be numbered with the Sodomites, but between now and that numbering our nation will witness the awfulest scourging that ever has been inflicted upon a nation, for the constitution of the consolidation of these denominations will try to coerce the people to found the constitution of this government upon the Bible, and destroy the old or original constitution; thus, these two parties will wage war against each other, and in that trouble will be the greatest desolation that ever has been since the world began or ever will be again.

CHAPTER XXXVI.

"Is it I?"—Matthew 26th Chapter and 22d Verse.
"Is it I?"—Mark 14th Chapter and 19th Verse.

This text applies only to the church, that by reason of age and persecution is called hardshells, but is the church of Christ, and when with respect is called by name, it is the Primitive Baptist, and when this grand illustration was performed the disciples were astonished to think that one of them should betray the Master, and began to say one to another, Is it I? and another said, Is it I? as though they were filled with wonder about who it was that should betray their Master, for as yet they did not understand the doctrine of election, and as far as they knew Judas Iscariot was a child of God the same as the other disciples, but to their astonishment they found one of the followers of Christ to be a Devil from the beginning, and in the wonder and astonishment they feared to hear the sentence pronounced, each one fearing the lot would fall upon him; but when the sign was passed and the lot fell upon Judas Iscariot, then they could remember that he had to bear whatsoever was put upon him, and so it has ever been with the church, that whenever one member of the body was overtaken in a fault, whatsoever the balance of the members put upon him that he had to bear, whether it suited him or not, for whatsoever ye bind on earth shall be bound in heaven; that is, whatsoever opposes morality will oppose Christianity, and the church should bind her members to not tolerate any practice or act that would mortify the law of morality, for an act was so offensive to morality till the offender could not be treated as a guest of morality; the same act would surely be so offensive to the church till they could not be tolerated by the church; therefore the Savior said to his followers, when he gave them the keys to the kingdom that whatsoever they bound on earth should be bound in heaven, and whatsoever they loosed on earth should

be loosed in heaven, having direct reference to the practices of the world, and the practices of the church, that whatsoever practice was detrimental to the laws of morality, would be detrimental to Christianity and now we see two different doctrines in the church of Christ, as shown among the disciples of Christ at the time the words of our text was spoken; also the same wonder and astonishment that was among them, and the thoughts have begun to arise, Is it I that is advocating false doctrine in the church, for it is apparent that some of us are betraying the Master, and is it I, or is it some one else, for I see there are some of us advocating one doctrine and others another doctrine, and we know one or the other is betraying the master, for he has told us so in the illustration of the wrong, by the beast that John saw rise up out of the earth, having two horns like a lamb, and is it I that has to betray him? Now the two doctrines is this towit, the doctrine of the lamb that taketh away the sin of the world, and the doctrine of the beast that had two horns like a lamb. These two doctrines are preached by the same denomination, to-wit, the denomination that will not consolidate with the other denominations, but is at a loss to know which of them two doctrines is betraying Christ, then the question naturally arises, Is it I? for we see we don't all see eye to eye and preach the same thing; therefore, Is it I that holds to the doctrine of the beast that had two horns like a lamb. Here I will attempt to show the doctrine of the beast that had two horns like a lamb: In the first place, that doctrine says there will be two eternal kingdoms that never will end, and the two eternal kingdoms is the kingdom of heaven and the kingdom of hell; or, the kingdom of God and the kingdom of the Devil, and that these two kingdoms will be filled with the people that flowed from the same fountain, to-wit, the people of the flesh will in the end be resurrected, and a part of them will occupy the kingdom of heaven, and part will occupy the kingdom of hell, or in other words, a part of the people are the children of God, and a part the children of the Devil, and the part of the people that will be saved, God saw them in his eye-wisdom before the foundation of the world, and predestined them to eternal happiness, thus leaving the

greater part predestined to eternal woe and misery. Thus we see according to that doctrine the Adamic family will be divided between the two kings in eternity, and a part of us will enjoy eternal happiness, and the balance will reap eternal woe and misery; but that was in accordance with the will and purpose of God, and all men should strive to be reconciled to his will and purpose, whether it suited them or not, and I have heard some say it was as much to the honor and glory of God to send one man to hell as it was to send another to heaven, and that as far as they were concerned they felt determined by the grace of God to be reconciled to the will of God. even if he did will them to go to hell, speaking as though a man could be reconciled to eternal punishment. Now I have shown some of the outlines of the doctrine of the beast that had two horns like a lamb, and I will go on to show the practices of them. In the first place, they abhor the doctrine of the new-fangled denominations, and have kept the ordinances, precepts, and examples as recorded in the will of the Master, to the best of their ability, according to their understanding of the will, and the two doctrines have been kept together, in the same church, until now, as the disciples were kept together until Christ was to be betrayed, and as it was made known to them, that one of them should betray him, the question naturally arose in their hearts, Is it I? and they said, Is it I? So also for some purpose the two doctrines have been suffered to be together until now, and here we are in the same fix the disciples were in, saying Lord is it I, is it I? and it is my lot to tell the people that it is impossible for man to work himself up to the point to be reconciled to eternal punishment. Men may, and do, under certain circumstances, become reconciled to die, but they don't become reconciled to go to eternal punishment, neither is it the province of God that the people should be eternally punished, but that they should eternally rest in the place from whence they were taken, and that the tares which are the children of the Devil, shall be eternally banished from his presence; while the little children that came unto him by the Holy Ghost will be the heirs of his Father's eternal inheritance, to dwell with their father in glory forever and ever; then, is it I that am showing forth great signs

and wonders, in so much that it would deceive the very elect, if it were possible—not that the people of the church are the Devil, those that believe such false doctrine. Some believe that every act of men's lives are ordained of God; others believe that God made or makes men and puts them here, knowing at the time that he would go to hell, into endless torture, and that the case of such men were unalterably fixed before the foundation of the world—no matter if they do good or bad—and the same with those men that, as they say go to heaven, that their eternal life was fixed before the world was made, and that they were elected in Christ and saved in the covenant between the Father and the Son before the foundation of the world, and that those that were saved in that covenant are all that can be saved, and that there is a great many more people that was not saved in that covenant than there were that was saved, thus giving the Devil the largest half of the people, and that not by the smartness of the Devil nor the wickedness of the people, but by the predestined purposes of God, and that bfore the world began. Now, this is the kind of doctrine that is neither hot nor cold, therefore I will spew it out of my mouth; it is a pot full of green gourds, and would take something better than a handful of meal sprinkled into it to prepare it so that I could eat it, for according to the theory of that doctrine over half of the people will go to hell to be tortured forever and ever, and God is the author of their being there. Away with such doctrine from the earth, for it would, if it were possible, deceive the very elect. This doctrine is preached in the ranks of the oldest denomination, towit, the Church of Christ, and if it was authorized by the Bible it would be calculated to do an abundance of harm in the world, but it is not, but is a people in the ranks of the church that is advocating the same doctrine that Christ advocated according to the best of their understanding, and I reckon that Judas Iscariot preached about the same doctrine. Then, is it I that am betraying Christ, or is it those that advocate another doctrine, for this book holds to one doctrine and exposes all others; then well may the church members look one upon another and say, is it I? They say that every one that God saw by his eye-wisdom in the cove-

nant plan of redemption will be saved, laying aside the blessed words of truth, where it says that he tasted death for every man, and as in Adam all die, even so in Christ all shall be made alive, and many other Scriptures similar to these; and last of all, he said it was finished, leaving the people in nature as Adam and Eve was before they transgressed; thus, reading this book we will see the will of God according to his purposes, and the things that he suffered to be done by his antagonist, and that the purposes of God have never been defeated in the least by the devil nor none of his doctrine nor instruments.

CHAPTER XXXVII.

"Oh, foolish Galatians, who hath bewitched you, that ye should not obey the truth?"—Galatians 3rd Chapter and 1st Verse.

In the text under consideration the people collected themselves together for the purpose of serving God according to the dictates of their conscience, and thought good works would make them good church members, or in other words they thought, the deeds of good works would justify them in the sight of or favor of God, forgetting they had just been cleansed, and it took regeneration to do anything more for them, yet they went to the works of the flesh to be saved, which is going back into dead works, setting aside the work that Christ had just done for them, which is nothing more or less than going back to the flesh pots of Egypt, or yielding themselves servants to obey the Devil, which was typified in the person of King Pharaoh in the land of Egypt, where those fleshpots were. Now, if righteousness came by the law, then Christ died in vain, but no man is justified by the works of the law, for Christ came in the flesh and did that for us that none other could do, therefore, we are justified by faith in the Lord Jesus Christ, and not by good works, that we may perform in the flesh thinking that we are fullfilling the law, and thereby will stand acquitted, or justified before God; nay, verily; Christ has fulfilled that law for us, and by faith in him we stand acquitted before God, and the very best we can do as touching the law is only our reasonable duty toward our fellow man, and if we apply our reasonable duty to the saving ourselves eternally, we set aside the works of Christ, and try to make ourselves our own savior in eternity, or substitute some missionary for a savior, for they often say they are the savior of many souls, or they have been the cause of many souls being saved, which is equal to a savior, and Paul was rebuking the church at Galatia about self-works

and said "Oh, foolish Galatians, who hath bewitched you that ye should not obey the truth;" thus calling them fools and telling them that they were bewitched and no doubt would have told them who bewitched them, but he had many other things to tell, and they had no faith to receive it if he had, but Christ redeemed us from under the law, or the sentence of the law, taking away the middle wall of partition contained in the law of circumcision between Jew and Gentile, or between the seed of Abraham and the balance of the posterity of Adam, who was as good by nature as the seed of Abraham, and in fact the posterity of Adam contained the seed of Abraham, but Abraham and his posterity was elected or chosen from the seed of Adam and set apart to illustrate the invisible things of God from the foundation of the world, and pointing to things that was to come to pass at the coming of the Son of God, and the travail and tribulation of the church, till the end of the world, and the contradiction of the gainsayers, who he knew would bewitch the people in the latter days, and especially the people of the United States of America, for he surely did have reference to the freedom of the people of America, when he said his second coming would like it were in the days of Lot, and if the people of Amrica would consider that matter, together with the present and original dispensation of time, they surely would see that they are bewitched by the beguiling influence of the Devil, through the instrumentality of those men that Christ calls blind guides, and whited sepulchres, and Pharisees, and if the people would inquire for the old path and walk in it, this spiritual wickedness in high places would come to desolation, and the people would be relieved of this tyrannical yoke of bondage they are going into as fast as time can possibly unfold the secret that has been hidden from the creation of the world, but if the people don't heed this prophecy they will soon, yea very soon, drift into one gulf of dark despair, from whence they never can redeem themselves again, compared to a lake that burns with fire and brimstone; then those little few that will not go into perdition with the balance will be witnesses against those spiritual Sodomites, and say, Oh, foolish Americans, who hath bewitched you that ye would not obey the

truth? Then, illustrated by Lot and his little family these little few that is so despised that you give the name of hardshell will be led out of the overthrow of this great nation, as illustrated in the overthrow of the cities of Sodom and Gomorrah, and the plains thereof, then whereunto shall I liken this nation? It is like unto rain that falls in little drops of water, and as soon as it falls its nature is to begin to seek the ocean, and its course by nature is downward till it drifts into the place from whenc it was taken; thus, first drops of water, thence downward into puddles, thence into ponds or little brooks, hence down stream into creeks and rivers; then all consolidate into one mighty ocean again. Thus, this spiritual wickedness in high pliaces is called religion, and it is by nature first in the hearts of the people, thence downward into family teaching, thence down into Sunday school teaching, thence downwardly into church, thence into denominations, and last of all will drift down into one consolidation called church, and some prophesy that it will be called Spiritualist and some think it will be the Methodist persuasion that will get ascendency; some one thing and some another, but still they all prophesy and say there will be a consolidation before long, but they call it a Millenium, being a thousand years of perfect peace, but let me ask, Does that agree with what Christ said about his second coming? I pray thee search the Scriptures and see what terrible things will take place just before, and about the time he is to come. My God, help the unbelief of the people, for they are drifting downwardly into perdition, calling their abominations the religion of the Lord Jesus Christ, they have left off the Bible and its teaching for doctrine the commandments of men, in the service of the Devil, but as for a name for this great and abominable consolidation, that the people are looking for calling it the Millenium, I don't think that it has yet appeared what its name will be, for I think, through prejudice in the delegates that will gather to the denomination that they will settle upon some new name and nominate that name, for their consolidation, either it will be called after the name of the political candidate that falls in with them, or it will be constituted under the name of the Millenium Church. Then, Oh, foolish Americans, who hath be-

witched you, and is bewitching you continually, and robbing you of your liberty both spiritually and naturally, and while we are rocked in the lap of liberty and sing "No more beneath the oppressed hand of tyranny we groan; behold the smiling happy land that freedom calls her own," and cry aloud peace, peace, we are as the foolish virgins, for behold sudden destruction will come upon us. Then let us apply the old adage and "prepare for war in time of peace."

CHAPTER XXXVIII.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.—Second Corinthians, 11th Chapter, 13, 14 and 15th verses.

We would do well to read the connecting Scriptures, for in considering the foregoing text and consulting our minds and feelings upon future events, we may be led into the channel of fear and decide that all men professing to be ministers of Christ are good men, and we possibly might, through fear, desire to be like them; but it is plainly manifested that the Devil has ministers, and they are claiming that they preach the gospel of light, but we do know that our Savior teaches us that if a house or a kingdom be divided against itself it cannot stand, and now, shall we dispute the word of God, authenticated by the records of the apostles, and say that the devil has no ministers professing to be doctors of divinity, nay verily; God forbid. Then let us agree with the blessed Savior of the world, and endorse the doctrine of the Apostles and say that we have among us blind leaders of the blind who are professing Godliness and saying they preach the gospel of Christ, leading men, women and children down the unfrequented road that leads to woe and misery, deceiving and being deceived, being led captive by the Devil through the instrumentality of his ministers; now come and let us reason together about the doctrine that is extant in our country. We are taught by those ministers that parents are accountable for the eternal destruction of their children; now if this be true, then the children are faultless, but yet some say that if a child die being a sinner it will go to eternal destruction, now where is the accountability of the parents, for they only tell us of

two eternal homes, one being a place of eternal happiness and the other a place of eternal woe and misery. Now, if the wicked parents goes to that place of eternal woe and misery, the presumption is that their children will follow their examples and go there too; then where is the accountability of the parents, or how is it that the child and the parents both have to pay the debt. Now where is the consistency in such teaching or doctrine as that? Where is the court, law or judge that will compel debts to be paid twice. Now, I presume that is clear enough, however, I will illustrate with things that most of us are familiar with. If a parent buys goods from a merchant man on time, or in other words on a credit, and that parent by his actions causes one of his children to buy on the same account, does the parent and the child both have to pay the debt, or would not the merchant be satisfied if either one was to pay, and would he not be considered unjust if he was to try to compell them both to pay the same account. Then we will let it suffice to say that if the parents pay the account the children are free; then there is not as many young people gone to hell for dancing as they say there is; for I tell you those blind guides that are leading us down into perdition are straining and do strain at as small a thing as a social dance, but they will swallow or endorse the practice of men and women and children worrying themselves, their oxen, their asses, their men servants and their maid servants on the Sabbath day to break the great commandment of God and go to those high places of spiritual wickedness to hear them expound those damnable heresies that are dragging us down the steeps of time into destruction; thus they strain at any little thing that tends to the detriment of their pleasure and justify themselves in persecuting the way of the Lord and his people, thus they strain at a gnat and swallow a camel; teaching the people the letter that killeth, and the commandments of men for doctrine, and perhaps it would be well to prove that assertion, but it is needless for me to go back before the historians to the old path of history, but would refer you to the Roman Catholic Church about the time of Henry, the Eighth, of England, and the persecution the church underwent, and how the world, comparatively speaking, bowed to the

Pope, and how the Calvinistic doctrine sprang, and how the church began to split up through a natural belief that according to the letter of the Bible, that John Calvin did teach some erroneous ideas, and the idea of reform sprang up on account of the fact that others exclusive of the Pope or priest, taken the responsibility and to attempt to teach the people that the Bible should be free to all, and upon that platform we stand today in possession of the King James Version of the Bible, it being translated out of the Greek language into the English language by James, and the constitution of our government authorizes or permits each one of its subjects to worship God according to the dictates of his own conscience, or, in other words, we are guaranteed the right of liberty to worship under our own vine and fig tree, not being compelled to worship God at all, only as we choose to do so of our own free will and accord; thus every man has the right to the Bible to read at will, and is at liberty to believe the records therein contained as he likes best, and you historians can see for yourselves that from the Calvanistic doctrine sprang many various doctrines which constitute the many various denominations, while some few are conscientious, believing that Calvin did teach some erroneous doctrines, while the majority in the latter days are preaching for filthy lucre and other worldly motives, to which Christ alluded when he said that for a pretense they make long prayers and love the greetings at the markets and the uppermost rooms at feasts, etc.

Now upon literal or profane history I merely scan at that branch of my theory, for perhaps historians probably may be more interested in that than I am, but sacred history and the application thereof is my theme, and according to the dictates of my own conscience I should feel guilty before God if I was to suffer my own fellow counarymen to drift into destruction and not warn them of the dangers and difficulties they are bringing upon themselves by heeding the flattery of the lips of the ministers of Satan, whose end will be as their works, or according to their works, and we should not marvel at the liberty and coercion that these ministers of Satan take upon themselves for the devil is the author of the manner of the way they lead the people and he is transformed into

an angel of light, and God suffers the devil to use the Bible to feed his own children out of, using it as a kind of promissory note, telling them that when it is due according to the face of the note God will pay them off with interest, for he teaches his children that God is very rich is able to fulfill all his promises, and that he has promised to reward them according to their works; thus the Devil holds the Bible against God as a promissory note which will be due about the time the famine sets in, which is death, then God will pay them off, and that will enable them to live, for the Devil thinks that the principal and interest of the note will amount to enough to enable him to possess the Kingdom of Heaven; therefore, when his children get the idea into their heads that they will possess heaven, then they lose the fear of hell and work in hope of reward, which is as erroneous as the fear of hell, but still his ministers teach the people that God is a responsible party and he is able to fulfill all his contracts and that he is willing to reward those that diligently seek him, and he has contracted with us to reward us according to our works, and that he will fulfill his contracts as soon as they are due, now we see very clear that these ministers are the officers of the Devil, executing judgment against God, and holding God responsible for his contracts by pleading his ability and reading the face of the note to the people and handing it to them to read for themselves, and plead themselves justifiable through the deeds of the law, to claim an inheritance in heaven and a right to approach heaven's King and ask him to adopt them, children of God and heirs of heaven and joint heirs with the Lord Jesus Christ, claiming that they do teach the people the precepts and examples taught by Christ. Now let us see if their teaching will hold out good weight and measure; they say that the precepts and examples that we give our children are either good or evil; they make the tree good and its fruits good, or the tree evil and its fruit evil, and if we are good and lay good examples before our children, that the children will be condemned if they don't follow our good examples, but if we are evil and lay evil examples before our children the children are justifiable in leaving our evil examples and doing as they think best according to their conception

they have of the teaching of their teacher, and the reading of the Bible. Now, they claim to be children of God, and if they are then God is their Father, and he has given them precepts and examples that they justify themselves by laying down, and by that act they say that his examples are evil, which makes him evil also, and the examples are as follows: Baptism by immersion is one example that he gave his followers, and if it is a good example we ought to follow it, but if it is evil, he is evil also then according to those ministers' theory and we are justifiable in leaving off that evil example that our Father gave us, and do better than to follow his example in baptism; also on one occasion, according to the record of one of his beloved apostles, he was conversing with his disciples and he said unto them saying, ye call me master, and lord, and ye say well, for so I am, and if I your lord and master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you. Now this washing of feet was an example, and if we are his children and he has given us a good example we ought to follow it, making him good and his examples good, but if we don't follow that example, we make him evil and his examples evil; therefore we as his children are justifiable in leaving our father's evil examples and do better than our fathers did. Now this is enough to show clearly who the ministers of Satan are, for wherever we see an assembly gathered together for the purpose of worshiping God in church capacity and they don't follow these examples. we may know that their preacher is a minister of Satan, and that they condemn God by accusing him of being the author of evil, which makes him also evil, for salt and fresh water doth not flow from the same fountain, and if we condemn our children for not following our good examples, and we are God's children, he is perfectly justifiable in condemning us for not following his examples; then we as a very great nation stand today condemned before God, for we have left off the good examples that he set before us, and have turned aside and our ministers are teaching for doctrine the commandments of men, and have changed the word of God into a lie and are serving the creature more than the creator. Now this is our con-

demnation, wherein we say if our children will not follow our good example after we have done all we could to train them right then we are clear of our accountability and our children stand condemned. Thus we claim God for our Father and if we will not follow his examples after he has done what he has to train us aright, then we stand condemned before the judgment seat of Christ. Now, after reading this explanation, if men don't turn and repent of this spiritual wickedness, we will be numbered with the Sodomites without remedy, for nearly all have fallen into the ranks of the ministers of Satan, and the followers of the good examples that were set before us (the salt) have lost its savor, and they are despised above all other people in our nation, even in politics they are placed on the same footing with the colored or Ethiopian race of people, and God suffered the colored race of people to exist upon American soil to show us that the ministers of Satan, together with their followers, are just as black spiritually as the colored people are literally. Then how unsearchable are his riches and his ways past finding out; Thus we see according to the theory of our own doctrine, we are witnesses against our own selves before the judgment seat of Christ, for in works we deny him, calling him and his examples evil, and not only the ordinances condemn us, but the very theory of teaching to the letter condemns us in many instances. For instance, we tolerate the practice of receiving rich men into our churches, which is an abomination to the church, according to the records of Christ's and the apostles' own language. Christ says it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven, and one of the apostles says "Go to, now, ye rich men, weep and howl, for the miseries that shall come upon you," etc., and many other Scriptures that condemns the rich man, and yet we tolerate the practice of receiving them into the fellowship of the church, condemning our own selves with our own theory of teaching, and almost an innumerable host of evidence will arise against us in judgment and will condemn us without remedy, even our very prayers will condemn us, for he has set an example why not follow it; but if it is an evil example we ought to put it away. Now the Savior said

to his followers, after this manner therefore pray ye. Now what was the manner of that example? The manner was this. That we should address the Father one time at the beginning of each petition, and after we have addressed the Father, then ask for what we need in the name of Christ, and say amen. But those ministers of Satan love to make long prayers to be heard of men, and often they address the Father in one petition from fifty to three hundred times, just as though the Father was asleep, and they were trying to awake him, thus making a ridiculous mock of the Savior, and his example. Here I wish to ask in the name of my God, if this is praying to the Father in secret; if so the Father, which seeth in secret, will reward thee openly. Let me exhort Bible readers to search the Scriptures and follow his examples and precepts, and whatsoever he sayeth unto you do it; let God be true and every man a liar, for it is better to do right alone, than to live in a church with a thousand members that says by their works that Christ and his examples are evil, thus Christ said upon one occasion to the Pharisees and hypocrites, ye say if ye had been in the days of our fathers we would not of been partakers with them in the blood of the prophets, thus acknowledging they were the children of murderers, not knowing their own words would condemn them, and he said to them, ye fools and blind, fill ye up the measure of your Father, for ye build the tombs of the prophets and garnish the sepulchres of the righteous, thus they would not resent it because their own words condemn them, and now by the same rule we acknowledge. When we speak in respect of the Church of Christ we call it the primitive, thus acknowledging it was the church that Christ built up earth, and not only that alone, but the works of the primitive church bears record with the examples recorded by the evangelists; but for a sham and feeling condemned these ministers of Satan have nicknamed the Primitive church, and call them hardshells, and some of them are trying now to claim the name of primitive; yes they like the name, but they don't like the examples; think about it, will a man rob God? Now, I know it is no use to try to show a blind man a door. So I will say to you that there is no use for one of those modern churches to take up the ordinances, precepts and ex-

amples; it would only be as it were adding fuel to the fire, but it would be more to the honor and glory of God if they would disband and live a moral life, for my Master requires a birth of the Spirit and an experience in grace, which thing is an abomination to those modern churches, notwithstanding they claim to be full of all the graces and qualifications, but if there was no hell there would be no religion of that kind; therefore such ministers together with their followers, will need no judge for their trial for their own works will condemn them and they will try to hide themselves from the face of Him that sitteth upon the throne.

CHAPTER XXXIX.

"If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—1st Timothy 4th chapter and sixth verse.

The presumption is that the Scripture is all truth, and should be understood as it is printed, but in the text that we have under consideration Paul was addressing Timothy, and the meaning of the letter would give rise to the opinion that Timothy should be a good minister, provided he did certain things, and that Paul had power to bestow upon Timothy the necessary qualifications to be a good minister of Jesus Christ, for Paul said to Timothy, "thou shalt be a good minister if thou put the brethren in remembrance of certain things," but Paul's own experience teaches us that Paul had no power to bestow any part of the minister upon Timothy or any one else, except to educate in the letter and impose the official act of the presbytery after he saw the gift of God was in Timothy. Then according to my definition of the text, God is the only source from whence the necessary qualifications cometh to qualify a man for a good minister of Jesus Christ. Now to teach the letter, and to teach the spirit of the letter is two different things, for instance, the foregoing chapter of Paul's address to Timothy will show the things that men can teach and ought to teach, but in that chapter we see there is a mystery, that he that teaches the letter should hold with a pure conscience. Now the qualifications of the minor teachers of church discipline do not consist of the letter or in the letter, and can be taught and ought to be taught to the people, both old and young, that if called upon by the Spirit of grace there should be nothing lacking, but the teachers of the qualifications of the minor officers and the laity of the church should at all times, in all cases and under all circumstances have an

eye single to the mystery of the faith, which is not contained in the letter, and Paul in the latter clause of the text that Timothy had already attained to the ministry of Jesus Christ, thus we see the danger of apostasy by mixing the letter and the Spirit together, for every man has the right to read the letter for himself, and is ready at any time to defend the cause of Christ, if they could be satisfied, which was right; even if they did have to resort unto carnal weapons. Then I have nothing to boast of when I decide to lay down my life in defense of my opinion of the meaning of the letter of the Bible, for nearly all other men will do the same, and mixing the teaching of the letter and Spirit together has caused good men to apostasize, and by so doing we see, and will see as many branches of the public worship of God as Solomon had wives and concubines, for this public worship of God in the letter is the wisdom of men, and will end as the wisdom of Solomon, cleaving into strange conceptions and naughtiness, seducing spirits and doctrines of devils, Now, the question naturally arises, what things did Paul have reference to that Timothy was to bring to the remembrance of the brethren in order to constitute a good minister of Jesus Christ? Now the answer to this question is briefly summed up in the preceding texts; for the Spirit speaketh expressly in this wise, That in the latter days, or times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, etc. These things are the things that Paul had reference to and he knew that Timothy was or had already attained to the knowledge to discern between seducing spirits and doctrines of devils, and the Spirit of God and the doctrine of the Lord Jesus Christ. Now here is two kinds of spirits, and two kinds of doctrines; hence, it requires two kinds of administrators to minister to the two elements, for one is diverse from the other and is antagonistic one with the other, and very near everything in like manner has its opposite, for instance, God is opposite to the Devil, light to darkness, height to depth, black to white, heat to cold, wet to dry. pretty to homely, cleanliness to filthiness, bright to rust, good to bad, heaven to hell, the doctrine of Christ to the doctrine of the Devil,

the ministers of Christ to the ministers of Satan, the church of Christ to the Church of the Devil, but not a human creature of God and a human creature of the Devil, but the children of God and the children of the Devil are as diverse one from another, as the Devil is diverse from God, and the records of Christ warrant my assertion, for we learn in the letter of Sacred History that God made everything that was made, thus we see that God made man, and whether or not the Devil tried to make one like God made is not for me to say, but if he did it is very evident that he failed to accomplish that task, consequently that rule wont work both ways for there are not human creatures of God and human creatures of the Devil; thence there is not a people by creation of God, and of the Devil, consequently the devil was and always will be, beholding to God for material to operate upon, and as man was formed specifically for the purpose that he occupies, and elected among other creatures to rule over everything else, therefore the Devil knowing he could not make a man, went to work to see if he could not destroy the man that God had made, but not so, for the death that God said Adam should die was not like the Devil expected it was, therefore Satan was defeated; neither does he understand the mysteries of God yet, and he is always, night and day, crying by the instrumentality of his ministers against God, and trying to devour some of God's institutions, and he will be just as badly disappointed in the end as he was in the beginning, for the purposes of God will stand, independent of the Devil, or men that yield themselves servants to the Devil. Now this is the way Satan went to work to destroy the man that God made, as he could not make a man; also he could not destroy one, for God had all the power; but he knew that God could destroy the man, and Satan thought if he could get the man to eat of the forbidden fruit, that God would cause the man to die, therefore he approached the weaker vessel, she being bone and flesh of the man, and the nearest and dearest tie to the man that was in existence, and the Devil knew that he could not deceive the man, but by lying in the right manner he could deceive the woman, which was the weaker vessel, and that if he could induce Adam's beloved companion to eat of the

tree of the knowledge of good and evil, that she could induce her husband to eat also; so the devil approached Eve with the letter of God's own words, and deceived her, and her influence over Adam, and the affections he felt for her caused him to yield, and he did eat, and never died that day, therefore in the letter the Devil made out God a liar, for neither the Devil, Adam nor Eve knew anything about the spiritual meaning of God's words, for they were in a state of nature, but the foregoing illustration was a prophecy, foretelling what God would bring to pass in the last days, or in the gospel dispensation; therefore the Devil never touched the matter in consideration, but illustrated the doctrine that the ministers of Satan advocate in these days. Now we have two different ministers that preach and teach the people, and they both teach a doctrine from the Bible, thus the ministers of the Lord Jesus Christ teach the people the spirit of the Bible, the same that God taught, and the ministers of Satan teach the people the letter of the Bible, the same that Satan taught, for Satan and his ministers have nothing but the letter to teach, and they only teach the part of the letter that is most suitable to their own convenience such as they think is most likely to scare the people and puff the pocket of the minister. Now, I hope my fellow countrymen will not fall out with me if I hew a little closer to the line than they have ever had it done before, and here is where I build that hope. I know that with great wrestling and strong desire they have labored to find out the correct meaning of the Bible applied in the gospel dispensation, and by revelation I have seen the destruction of my native country, and the impression of the Spirit in much weakness I am writing this book for the benefit of my fellow countrymen and my native country, feeling willing to sacrifice the remainder of my three-score and ten years in the service of my Master and for the benefit of my fellow countrymen, therefore let me say with the very best of feelings and with due respect to all, that Satan never made a man, neither does his delusive teachings cause the men that God made to become children of the Devil, but in the cunningly devised fables of Satan he causes men to yield themselves member servants to the Devil, and when we are in his service, whatsoever he dictates or

commands us to do, that we do, if not interfered with by the opposite, which is God. Then, when men are servants to a king they dare not hesitate to heed his bidings, and Satan had no other material to operate with, but the man that God made, and we learn that in the latter times that Satan is to have ministers who are to be transformed as the ministers of righteousness, Now, we see Satan uses the man that God made, therefore the Devil has preachers and plenty of them, and he uses them as instruments to deceive the people, and he has organized all of those modern denominations through the instrumenality of his preachers, calling those organizations the church of Christ. This is the way the Devil uses his ministers, and not that the Devil uses ball rooms and grog shops and race tracks, etc., to seduce people, but he uses whole churches, and whole denominations to seduce and deceive you, and decoy you away to eat of the forbidden fruit that is in our midst, which is the doctrine of the Devil, handed to you by the ministers of Satan, which makes you twofold more the child of hell, yet claiming that they are enlisted in the service of the Lord, and are experiencing the realtites of the religion of the Lord Jesus Christ, thus filling the house (the man) with a legion of evil spirits or tares, which is the children of the Devil, the only heirs of their father's estate, let it be what it may, they will get it. Therefore it would be a thousand fold better for our republic if those organizations would disband and lead a moral life, those who have enlisted under the banner of King Belzebub, for I tell you as one that wishes you well and as a lover of my country, that it will be more tolerable in the day of judgment, which is near at hand, for the cities of Sodom and Gomorrah, than for our nation; for we have left off the salt which is the church and the people of God, and the teachings of the Bible, and have trod them, as it were, under foot, as salt that has lost its savor, till God will soon avenge his elect, for their cries are unto him that knows the inmost secret of every heart, for God has made everything, and elected man for his own purpose and commanded us to beware of the leaven of the Pharisees, which is hypocrisy; and that leaven is the doctrine of the Devil, preached by his ministers to those modern organizations calling themselves the church

of Christ. Now, we see we have not heeded the command of God, but have disobeyed and partaken of the doctrine of Satan, and have gone down into the blackness and darkness and are serving King Devil, as the children of Israel did King Pharaoah. Thus, those that will not yield to the Devil have lost their savior in our nation, and as the Israelites were led out of Egypt, and as Lot was led out of Sodom, so also those that will not yield to this leaven of the Pharisees will be led out of this nation, and the balance will be consumed in the overthrow of our republic. Now, I know this is hard for people to understand, but I, as a man of like passion as other men, believe in the teachings of the Bible as strongly as any man, and the future existence of immortality, and everything that is good and gracious, and believe that my master has laid the task upon me to warn my fellow countrymen of the great difficulty we are about to launch into by yielding to the doctrine of Satan and organizing into denominations in the ranks of the Devil, which is great sin and abomination in the sight of Almighty God; and not whiskey, or dancing, or horse racing, or anything of that nature. Then don't think that you are a child of Satan because you are his servant, not a bit of it; but the Pharisees teach that we do turn about at leisure, first a child of God, then a child of Satan, and then a child of God again. I pray you to search the scriptures and see for yourselves if man ever has been a child of Satan; if so, God's word for it that he will be gathered and bound in bundles to be burned. Here I will illustrate to make it clear to your understanding: If you have a servant in your employ, does that authorize you to call that servant your child when he yields himself your servant? If so, then he is an heir of your property. Then, when the colored people were our servants, were they our children, or were they heirs of our estates? Think about it. Think what a child is, and whence it came. Does the Bible teach you that God made his children of the dust of the earth, or does it not teach that the only begotten of the father came and took flesh and blood upon himself like as ours, and that body was formed of the word of the father? Some will say that we are his children by adoption; but, if so, whose

children were you before you were adopted? Some of us must be adopted into the family of Satan. Then, who adopted us. Now, some will say, Satan did it; but does that agree with the doctrine of Satan preached by his ministers? Not a bit of it; for they teach the people that they are agents to act for themselves, and the Devil can have nothing to do with a man unless the man is willing to go with him. Then it must be that we adopt ourselves into the family of Satan. Thus, as it is contrary to the very nature of man to want to be a child of Satan, hence we are not going to adopt ourselves into the heirship of Satan's kingdom, hence this does away with adoption into eternal heirship; but by a voluntary act upon our part we yield ourselves servants to Satan through the beguiling influence of his ministers. Thus Satan has nothing to do in the matter but to devil and deceive men whom God has created for his own glory; the tares are the heirs of his estate, and men are not tares, for the Devil never put any of them here. Then we must behold God as an all-wise God, having all power in heaven and on earth, and if he is such a God as that, how could he create a humuan being, knowing at the same time that he would be eternally tortured in flames of fire? Would that be wisdom, would it be the act of an all-wise God to take advantage of poor, mortal man, or would it add anything to the glory of God to do such a thing? Would it not be better to adopt the teaching of Christ, of the apostles, and of the prophets, and say that man is the house of God, in which dwells good and evil spirits, which is the good wheat and the tares, the children of God and the children of Satan, sometimes called sheep and goats; or would it be better to tell a lie and say that, if God was as wise and as powerful as he said he was, the Devil never could out-general him and we would all be heirs of eternal salvation? But we will let it suffice to say that God elected his children in his only begotten son, before the foundation of the world, and not in the world, as some suppose, for in his son the children of eternal inheritance were preserved before the foundation of the world. If the children of God have been of the earth, then they would have been preserved in the earth, that is to say, in Adam; and this elder brother that

was the Lord from heaven could not have been our brother, for he was not formed of the same material that we were formed of. Therefore, he could not have been our brother, but he was God himself, and his wife was equal and co-equal with him, and their children are of the same that they are, and they dwell in the children of Adam, which is the house that his mother wisdom built for him and his children. Therefore, they are all safe, for the Devil cannot understand this spiritual meaning of the Bible.

CHAPTER XL.

"Whosoever shall eat of this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat of that bread, and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—I Cor., xi, 27, 28, 29.

The leading thought in the minds of the people that read the text we have in consideration is unworthiness; for a man knows his besetting sin better than anyone else, and when he reads he tries to be benefited by reading. He tries to concentrate his mind upon the subject of which the letter treats; and as for a decision concerning worthiness to eat at the table of the Lord, or, in other words, at the communion table, people decide in various ways. The text authorizes that assertion, for the letter says, Let a man examine himself and so let him eat. Now, men have various opinions about the letter of the Bible; also they have various notions about religion and almost everything else. Some say they are worthy and sanctified, and others say they only live by hope. Then others say this hope-so religion will not do; and yet others say that those that say they know they have got religion and are sanctified and are going to heaven, have no religion, and the latter assertion agrees with Christ's words. But we will return to the subject. The word unworthily is the point. Men are not sanctified in the letter or flesh, for there is no good thing in the flesh; neither does baptism put away the filth of the flesh, nor is the flesh born of the spirit. Thus, two men in the flesh are not brothers unless they have the same father and mother, though they may belong to the same church and been partakers of the same ordinances. All this does not constitute the relationship applied among church members, and if men call each other brother, not

discerning the birth of the child that they received of the Holy Ghost, they are guilty; for when two men conceive of the Holy Ghost, each man is honored with a child that was born of the spirit. Then the children (the inner man) are brothers, and when we say brother, not discerning these children, we are guilty. Also, we refrain from work one day of each week, generally Sunday. Now, if we keep Sunday, not discerning the second advent of the son of God, the great day of the Lord, or seven thousandth year, when the world is to be aroused by the seventh trumpet, we are guilty, and if we are buried with Christ in baptism, not discerning the sepulcher which the body of the son of God was buried in, we are guilty; and if we wash each other's feet, not discerning the oil that the feet of the body of the son of God were anointed with, we are guilty, for it was the oil of gladness; and if we drink the wine at the communion, not discerning the life and resurrection of the body of the son of God, we are guilty, and if we eat the bread at the communion table, not discerning the body of the Son of God, we are guilty. Now, in order to make my assertions clear to the minds of those that read, I will say that a man who is blind in the letter or flesh can see spiritual things equally as well as the man who has two good eyes, and to see a thing is to discern it, more especially if the veil of night has covered our eyes. It is scarcely ever so dark that we cannot discern objects with our natural eyes that would be plain to our eyes in the light. So it is with us that the spiritual sun has gone down, a spiritual darkness has covered the people, and the night has come when no man can work. But by faith in the son of God, or in the spiritual sun, we can see or discern the children of God. We can also see or discern the eternal day of rest, and can see or discern that we live, not ourselves, but we are crucified, dead and buried with Christ in God, and it is not we that live, but Christ lives in us, to will and to do of his own good pleasure; and we are glad, yes, full of the oil of gladness, when we can catch a little ray of spiritual light, and we are at the feet of our master, doing the best we can to make him comfortable, pouring upon his body the oil of gladness, for without him we can do nothing, but with

him all things are accomplished, and by faith we have a hope which is an anchor to the soul, both sure and steadfast, which reaches within the veil, which anchor is a descerner of things to come. Then let us wash each other's feet, discerning the burial of the body of the son of God, together with all the gladness of heart that can be concentrated upon him on that occasion; discerning the manner of love bestowed upon us, and by so doing we are drinking the wine of the New Testament, or living the life that he gave us to live. Yes, we must drink of the cup of which he drank, and when we drink of that wine, discerning the blood of his body that was shed for the remission of sin, then we are living his life, for the blood was the life of the body, and he gave us, in a figure, his life in a cup. Then his life is ours, for he lives in us, and the bread at the communion we must eat, discerning the body that this blood came from, for that body is the true bread, given to us in a figure. Now, the bread of the gospel is his body, but the bread of the communion shows our reconciliation to God, and when we are reconciled to God we are accepted of him. It is by our reconciliation to God that he manifests our acceptance of him. Then it is not the works that we do that causes him to offer us the golden scepter; but, because of the love he had for us, he came and did the work himself and offers it to us in a cup, and with that scepter he touches our infirmities, and we accept of the censer and drink and live his life, perpetuating the ordinances diescerning the things that they figure—baptising by immersion, eating the bread and drinking the wine, and washing each other's feet in remembrance of his death. And we are going to advocate the perpetuation of these ordinances while life remains in our body. All persuasions, churches and denominations that do not practice these ordinances according to the example upon record in sacred history have not accepted of Christ, the king has not held out to them the golden scepter, nor have they taken hold of the censer; therefore, they are not reconciled unto God, but are traveling the downward road that leads to destruction. The worthiness of our king is the only source by which we can approach the sacramental table, for whenever we feel the least par-

ticle of worthiness in ourselves, we may know by that sign that the Devil is trying to do something with us. Now, reader, do not think that all the people that belong to the church that perpetuates the ordinances according to the records are Christians, for if you want to find a Judas, go to the church. It requires regeneration to constitute true Christianity, and there are many men that belong to the church that know nothing about regeneration, and they are a clog to the wheels of Zion. They do the church no good, nor does the church do them any good, either in this world or in the world to come, although they may be baptised by immersion, eat the bread and drink the wine, and wash the saints' feet; but it all amounts to nothing without regeneration. The church and works will not save them in eternity. On the other hand, men may be regenerated and never unite with the church at all, as shown in the illustration of two and one-half tribes of the Israelites not crossing Jordan for their inheritance. All the men crossed and fought. They represent the strong in faith; but the women and children never crossed; they represent the weaker in faith. Jordan was a type of baptism: hence these are people that were born of the spirit, but weak in faith and through fear that they might bring reproach upon the church. They are never baptized, being weak in faith, but they always come up as regularly as those that are baptized, and lie down close to the shepherd's tent and take their inheritance close by baptism or Jordan. Their chances are as good in eternity as is the chance of those that cross over and fight the Ites, for the birth of the spirit is the only essential in eternity.

CHAPTER XLI.

"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—St. John, iii, 14, 15.

The transaction recorded in the twenty-first chapter of Numbers was to illustrate the figure of the crucifixion of Christ, which the ministers of God left upon record so often in the New Testament. The trouble with the Israelites was that they were not satisfied with the provision that God had made for them. They were inclined to think that if the Lord had let them alone in Egypt they would have fared better, for they did not like the light bread that they had to eat, and they had no other. Therefore the Lord sent serpents among them, and a great many of them died. Then they went to Moses, their preacher, and acknowledged that they had sinned, and God caused Moses to erect a serpent among them, I suppose like unto the one that bit them; and it came to pass that when they were bitten they looked to the serpent that Moses had erected, and lived; and that was all they had to do to be healed. Now, they were not all bitten. Therefore those that were not bitten needed no cure. Now, the lamb that stood as a lamb slain from the foundation of the world was the son of man that he spake of himself, foretelling his own crucifixion. Now, we must notice that Moses was a type of preacher in the gospel dispensation, and he erected the serpent among the Israelites. Now, notice in that particular we will make a great mistake, for Moses lifted up the serpent in the wilderness, but John nor the apostles never lifted up the Son of Man upon the cross, and they were ministers of God, as Moses was. Now, the Devil was represented in the serpent, and the poison of the serpent represents the doctrine of the Devil, and the poison being infused into the people by the mouth-

piece of the serpent, which mouthpiece was the tooth of the serpent, now, by the same rule, God caused the son of man to be lifted up, and it was done by those who were not satisfied with his doctrine showing forth the figure or letter, so to speak, for an ensign, as the serpent was an ensign for Moses to point those to that were bitten; so also Christ on the cross was an ensign for John, the apostles and their successors to point to or cite the people to when they get the poisonous doctrine of Satan infused into them by the mouthpiece of the Devil, which mouthpiece or tooth is his ministers. Now, we are in sight of the whale that swallowed Jonah. If the minister of Satan be the mouthpiece of the Devil, and the mouthpiece be the tooth with which his poisonous doctrine is infused into those denominations, those denominations must be the whale, and his ministers each only one tooth. Now, think how large the animal would have to be that a man would be the size of one of his teeth; for man is the instrument that the Devil uses to infuse his doctrine into the people with, and Jonah was a man that God called to go preach to the people and to warn them of their sins; and he, like, I suppose, a great many others that God calls upon to proclaim the gospel, felt his duty and his incompetency, and he thought he would be relieved by discharging his duty as he pleased. So Jonah decided to fleet to Tarseus from the presence of the Lord. Now Tarseus was the craft that Paul was off when he was so zealous of the work of the law; but the things that Paul thought to be unto life he found to be unto death. Thus the things that Jonah put in practice he found to be unto death. Thus the things that Paul was doing before he was called to preach the gospel of Christ are the largest things in the sight of man that there are in the universal kingdom. Thus this is the whale that swallowed Jonah, for even the ministers of God will fix some things to their own notion. But as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up by every one of God's ministers, not that they lift him up to crucify him, but to show the people the efficacy of the doctrine of his body, and point them to him, to be delivered of this poison that we have accepted of by the

mouthpiece of the Devil, which is the tooth of the serpent or minister of Satan. Now, all the Israelites were not bitten by the serpent, therefore the ensign was not intended to affect them in any way, for they were satisfied with the bread that the Lord furnished them. They were occupying a neutral position, believing that God would do all things well. Hence we see that it is not for our immortality that the lamb of God was lifted up, and we see some in our nation occupying a neutral position. They stand as Nicodemus. They have never been bitten by the serpent. They go to Christ in natural darkness and converse about spiritual things, or, rather, listen at the truth and say, How can these things be? But the people that have been pierced with the tooth of the serpent, they roar and groan and lament and cry, and shout and pray to their God, that he may relieve them of their misery; and if they would only turn their eye to the ensign that has already done all things well they might be relieved instantly, but, by their works, they say they do not believe his medicine is sufficient to save them, they are so sick. Ye fools and blind, how can ye escape the damnation of hell, for before you conceived by the instrument employed by the Devil you were happy, but ever since you were pierced by the tooth of the serpent, which is the mouthpiece of Satan, or, in other words, the minister of Satan, you have been miserable, and the only way you ever will get relief is to look at the ensign and be healed. Not that you will be a Christian when you are healed, but you will be relieved of the poisonous doctrine that has been infused into you by Satan. These are the ones that are called to repentance, for they are illustrated and figured in the Old and New Testaments by whores, robbers, thieves, wolves, dogs, swine and every other mean thing that is mentioned in the Bible, and Christ himself taught them who they were following and invited them to forsake their ways and turn and follow him, and he qualified his ministers and sent them into the world to call them and point them to the ensign, which was Christ, for he was the good physician, and if they would leave off serving Satan and look to him for salvation, he would heal them of the bite of the serpent and forgive them their past

transgressions; or, in other words, he says he will forgive them for heeding the call of the Devil and forming themselves into assemblies and calling themselves the church of Christ, dishonoring him and his examples, and saying there is as near a way to heaven as the way he directed us to go and a great deal nicer way, for they say it is a disgrace to people to be baptized or wash each other's feet in public. Now, here is where a great mistake lies. People in nature read the Bible, but don't understand the meaning of what they read, because they cannot receive the things of the spirit, neither can they know them, and the Devil induces them to believe that if they will do the very best they can God knows they shall not die, but that they can see and understand, and they will be as wise as God and will live forever. Now, this is the thing that is so abominable in the sight of God. But as for our immorality, that is against us in this life, or ought to be, for an immoral man or woman ought not to be respected by moral men and women, any more than immorality is tolerated and practiced by moral people; but immorality, even unto murderers, never could have induced God to make such a grand and noble sacrifice, either for love or mercy, for if murderers, whoremongers, thieves and robbers could induce Christ to come to the earth and die, how much more will he do for good men and women, yea, how much more will he do for the Christians who have suffered such great persecutions for his name's sake, and have forsaken all and followed his precepts and examples through evil as well as good report. But this was not the import of the sacrifice, but in order to expose the works of the Devil and to give us a chance to step back upon the same platform that Adam stood upon before he transgressed, Christ took our past offenses upon himself and made it free to all who go astray after Satan, and left the door open for all to come and follow him instead of Satan, and now if any man will leave the ranks of Satan the false church, not immorality and step back into morality, he will be forgiven for heeding the call of Satan, as those that run from morality into immorality, if they will return unto morality and prove their faith by their works, they will be restored to morality. Thus, if men

and women would leave this spiritual wickedness, they would be restored again to a state of nature, and when men is in that condition they are as good as God wants them to be, and if not, it is his fault, for they are just as he made them. So they are good enough, for God has no fault. Then this is a free salvation that every man and woman can attain to that has followed Satan down into his service, even if they have organized into companies calling themselves the church of Christ. Now, this free salvation is not like the one that the ministers of Satan preach. To bring about peace and reconciliation there would have to be a great evacuation in the ranks of those that have been bitten by the serpent and have organized into companies calling themselves the church of Christ. Now, if we are not moral men and women, we are servants of Satan until we conceive of the Holy Ghost, and if we never conceive by the Holy Ghost we will never know anything about the wonder-workings of the spirit of God. Thus we are vessels prepared to dishonor by the master builer. Now, respectability calls upon us to repent of our transgressions against morality, together with the executors of the laws of our country. Even our law demands morality, but the son of God calls upon us to repent of our transgressions against Christianity, which transgressions are spiritual wickedness in high places, which is a voluntary act of ours, leaving the happy condition we are in by nature and partaking of the poison of the serpent through the instrumentality of the ministers of Satan, for the weapons of our warfare are not carnal but mighty, through God, to the pulling down of strongholds; but the pulling down of strongholds does not bring about grace and truth, for the law came by Moses, but the law did not stop spiritual wickedness, because it was weak; but from Moses unto Christ the people of God looked for a king who would rule with power and strength, and they looked for protection by him; but he did not come to destroy the law and rule the people as the kings of the earth did, in the law dispensation, but he came to fulfill the law and bring about a reconciliation between God and man, and he was our propiation, for when the law was fulfilled God was reconciled to man by the

righteousness of his son, for that which the law could not do in that it was weak God sent his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that we, through his righteousness, might live, for as by the disobedience of one man sin entered into the world, and death by sin, so death passed upon all men because all have sinned, and this disobedience of that one man was the act of eating of the forbidden fruit, which was a voluntary act of his own when he heeded the beguiling conversation of the serpent in the Garden of Eden, and God was not reconciled with the parties to that transaction; but the Savior of the world did make reconciliation between God and man, and he sends forth his ambassadors into the world as sheep among wolves, beseeching men to be reconciled unto God. But God never was reconciled to the works of Satan; therefore he commands all men everywhere to repent of their cohabitations with the Devil and tells them to turn and repent of their past offenses against him, and these offenses against God is to heed the teaching of the ministers of Satan, for God is a jealous God, denying the cohabitation of his creatures with the opposite parties, to-wit, the Devil, through the instrumentality of his ministers, who have yielded themselves servants to Satan. Therefore, grace and truth came by our propitiator, and by his grace we are saved through faith unto obedience to the gospel, which warns us against the teachings of the ministers of Satan; but if we are disobedient to the teaching of the gospel, and eat the poisonous doctrine of the serpent, we shall die; and our nation is as full of that doctrine as the city of Sodom was, and unless we repent of our folly we shall perish, for we have Moses and the prophets and the others that were sent, and if we will not believe the ones that he sent, we would not believe though one from the dead went. Now this I say: That every man and woman had better repent of their spiritual wickedness, for every man and woman that has yielded themselves member servants to the Devil ought to be interested in the welfare of our country, and unless they repent we will perish by an overthrow, by the powerful hand of a jealous God, who knows our works of love better than we do, for the ambassadors of God

are lifting up the son of man as an ensign for our guidance, and whosoever believes on him will not perish in the overthrow of our nation; and this I will venture, that if every person in our country would step out of those false churches and declare themselves on the Lord's side, we would live; but otherwise we will be numbered with unbelievers, and our professing Godliness before we are honored by the Holy Ghost is a witness against us, for there is no child of God abiding in us; therefore there is nothing in us to inherit the celestial city but the strong man that is armed, his goods are in peace and never have been molested by the stronger; therefore, when our bodies return to the dust from whence they came, the strong man, who is the Devil, will be naked before God, ready to be revealed at the last time; and the strong man (Satan) that is armed, his goods are in us, yea, the tares, the children of Satan, we being the house they occupy; but the good moral man never has been bitten by the serpent, that is they never have conceived by the instruments employd as ministers of Satan; therefore they stand in the place that God placed them, and from morality men are parted into four heads—first moral, second immoral, third servants of God, fourth servants of Satan. Thus the great river or sea is complete, out of which sea John saw wonderful things arise.

CHAPTER XLII.

"Whosoever exalteth himself shall be abased."—Luke, 14th Chapter, 11th Verse.

Now, the text was spoken by the son of God while standing in the temple of his body, the same that he said to destroy and he would raise it up in three days. He spoke the text to teach us the lesson of humility, and that he made the world and the fullness thereof, and everything that he made he pronounced good. Hence when we go to exalting ourselves higher than God made us we will be abased; and he said Adam was very good, and Adam was warned of a change if he harkened to any voice but God's. If Adam was very good, he should have remained so, for good is the fulfillment of the law. Nothing can be better than good, nor is anything unclean of itself if it be received with thanksgiving; and here we will offer the assertion that as the text applies to individuals, it also applies to nations and kingdoms. I am going to prove my assertion by several witnesses, to-wit, Adam, when he went to make a change of himself. He had some few thoughts about him that condemned the act he was going to commit, that is, he had some conscientious scruples about eating the fruit that God had forbidden him to eat. Seeing, feeling and knowing that he was good enough and happy enough, yet he laid hold of the fruit and did eat. Why did he eat it? Because the Devil said it was desirable, for it would make one wise, and he ate it to be with his wife and to be wiser than he was, thus desiring to be better than God made him. He ate to exalt himself, and by that act he was abased. Now, if he had said to the serpent as Christ did, Get thee behind me, Satan, for I am good enough, he would not have been abased. By that abasement Adam, Eve and all their posterity were abased. I cannot bring all the witnesses that will testify that my assertion is correct, but I will bring enough to justify my assertion.

Now I will go to Noah, whose time was a thousand years from Adam. Noah was a preacher of righteousness, which means a preacher of God's who taught the people the will of God, but the people were not satisfied with his teaching, and men did contrary to the teaching of Noah and coveted other performances besides natural cohabitation, and put their desires into effect, for they thought by it they would be bettered, and by that act they were abased. Now we will move on to the confusion of tongues, which was some considerable time after the flood. When the people were all of one language and of one speech, to all human appearance they were doing well enough, but some vague idea got among them to do better, and they consolidated on a plan to get to heaven by their works, and they concentrated their forces and began to build them a tower, that they might get to heaven upon it. They showed by that act that they were not satisfied with God's plans, therefore they began to build the tower, and by that act they exalted themselves, and for that they were abased. Now, the fourth witness. We will resurrect Abraham and see if he can point us to any circumstantial evidence to brace our assertion. Abraham was two thousand years from Adam, and he testifies that he entertained angels while on their journey to a city where a man was living that was a near kinsman of his, and he communed with the angels, and they let him know that they were going to that city to destroy it, for the wickedness of the people was such that God was displeased with them, and he was going to destroy them for their wickedness. Abraham pleaded with the angels for the people, but to no purpose or effect, and the city was destroyed, and it was destroyed because the people indicated by their actions that they were not satisfied with God's plans; therefore they undertook to better their condition, and by that act they became exalted, therefore God abased them, and the cities, both Sodom and Gomorrah and the plains round about them, were consumed by fire, and Lot only was left to relate the story. Now we will call up Joshua and see if he can testify to any circumstantial evidence to confirm our assertion, and Joshua says by referring to the travel of the children, behold what a

great cloud of witnesses comes up in favor of the abasement of transgressors. Even if one of the children of Israel is discontented with the ways of God and attempts to exalt himself by any act, God will abase the whole house of Israel, for he cannot look upon sin with the least degree of allowance; therefore Israel was abased at the battle of Ai because one man attempted to do more than he was ordered to do, to-wit, Achan, taken a Babylonish garment, etc., and that act said he was not satisfied with God's provisions and he thought to raise himself or exalt himself, and for that act he was abased, together with three thousand valiant men, and the accursed thing had to be removed before Israel could travel. Even Babylon was abased, because the inhabitants thereof suffered the ways of God to be trodden under foot; or, in other words, they left the old path, and said by that act that there was as good a way as the way God directed them; therefore they were abashed. Now we will call Christ and hear his evidence against the people of the city of Jerusalem. He testifies that his father's house was a house of prayer, but that they had made it a den of thieves. Thus the people of Jerusalem were not satisfied with the dealings in the temple or house that Solomon built for the Lord, therefore they changed the customs, and thought that they raised or bettered the customs in the temple, and by that act they exalted themselves, therefore they were abased. Now some will say that the people in the temple had gone into idolatry, and that is true; but it was spiritual idolatry. Now we will call up Mary and Martha and hear their evidence. They testify that when the Lord was crucified the people were so strict regarding the deeds of the law that even they were not allowed to do anything on the Sabbath, even to anoint the body of their dead, for Christ was crucified on Friday and lay in the sepulcher on Saturday (the Sabbath), and early on Sunday morning, even while it was yet dark, these women came to the sepulcher to anoint the body of Jesus. Now they had prepared this ointment on Friday and they would not even go and anoint the body of Jesus on the Sabbath, because the law said, Remember the Sabbath day to keep it holy. In it thou shalt not do any work. Thus the people were very strict

in observing the law at Jerusalem at the time Christ was crucified. They were doing the same works that Paul said he found to be unto death, and not looking to Christ for life, they were doing the works of the law after they were taught that Christ was the life. He merited our salvation and it was through him that God was reconciled unto the world; therefore when we do the deeds of the law, expecting life by it, we set Christ aside and our devotions are spiritual idolatry, as theirs was at Jerusalem, when he told them that his father's house was a house of prayer but they had made it a den of thieves. Now, although they were so strict in keeping the law, he called them a den of thieves. Thus they exalted themselves by their devotions and the result was they were abased, and Paul was abased, and others too numerous to mention. Thus four thousand years are past, and the fifth enters in, and the wounding of the beast that had seven heads is manifest. Now the Devil walked about as a roaring lion for the past four thousand years, during which time there was an abundance of trouble and numerous abasements on account of the Devil being present on all occasions and inducing the people to disobey God in some spiritual way, by infusing his poisonous doctrine into us, which was forbidden. Thus the people tried to raise themselves from good enough to better, exalting themselves by the influence of Satan, and by that they were abased, but the head of the dragon was wounded, that is, the Devil was chained down in the bottomless pit during the fifth thousand years. Thus there was not forbidden fruit for one thousand years in the garden, for there was no Devil to deceive the people, and there are no records of abasements during that fifth thousand years, because the fifth head was wounded, as it were, unto death. Thus the church, as far as doctrine was concerned, experienced a millennium, and all the one it will ever experience, for the deadly wound was healed and the sixth thousand years enter in and the Devil was loosed, having great wrath, and the forbidden fruit appears, which is the doctrine of the Devil, and the people are deceived by the Devil, and they set aside the works of Christ, being as Adam and Eve were, in a state of nature. Thus the

Devil deceives them and makes them try to raise themselves from good to better, and by this act they feel exalted, but the very act itself abases them, for it is spiritual wickedness, and my fellow-countrymen are ignorant of the fact, but the people of our nation are exalted even to high heaven, so to speak, in their works, and our nation will be abased soon, for the sixth thousand years have nearly expired, and before it is out our nation will be abased, for the sixth trumpet has been blowing about 888 years warning the people against the doctrine of the serpent, which was forbidden in the beginning, but Adam and Eve disobeyed orders and were abased, and the Lord came himself and established a new covenant upon better principles, and these better principles upon which the new covenant was established were these: Let good enough alone, and humble yourselves in the sight of the Lord and he will exalt you, if it be that you are a vessel prepared to honor, for it is better to dwell in the corner of a housetop that in a wide house with a brawling woman, and this brawling woman is this spiritual wickedness in high places. Then it is better to never see a church and live alone than to unite or wed with the church that the fear of hell has built inside of 888 years, which are modern institutions and have been built since the Devil was let out of the bottomless pit, and he has worked with a hurrah, for he knew the time was short. Therefore he has built nearly one hundred denominations every century, which is nearly one denomination each year of his reign, and the sixth trumpet has been sounding all the time against this doctrine, and has proclaimed the glad tidings of great joy that Jesus Christ came into the world to save sinners, of which Paul says he was chief. Nevertheless he stood blameless before the law. Yet he was the chief of sinners, because he advocated the doctrine of the beast that had seven heads, for the beast came out every day in battle array against the armies of the living God, except the fifth day, which was the fifth thousand years. That day he did not come out, for his head was wounded, as it were, unto death, and he could not come out; therefore for one thousand years the people were satisfied with the provisions of the Lord, because there was no deceiver, nor was there

any serpent to infuse his poison into the people, and Christ came and taught the people the difference between his doctrine and the doctrine of the serpent, and he also qualified men and sent them forth into all the world, warning people to beware of the poison of the serpent, and holding up Christ to those that were bitten, and telling them that Christ was a great physician, and if those that had yielded themselves servants to the Devil would leave their sinful ways and turn away from the Devil and serve him they would be healed. And this was the way they were to serve him, that is, they were to be reconciled to what he had done for them, for he had made atonement with his father for their past offenses, and placed them in the same condition that Adam was in before he transgressed. Therefore they were very good, and if they would be reconciled to him and not go off after the doctrines of strange gods they should not be abased, that is, they should live. Now it is the duty of parents to teach their children at all times, in all cases and under all circumstances, to beware of the leaven of the Pharisees, which is hypocrisy, yes, raise them up in the nurture and admonition of the Lord, that when they grow old it will be no trouble for them to detect the doctrine of Satan. But instead of the people of God teaching their children the way they should go, the people of the Devil have robbed God and captured the church, which is the ark of the new covenant, and are teaching their children that the ways of the Devil are better than the ways of God, and not only concurring with the Devil, but also yielding their children servants to Satan, believing that in eternity their works will prove a blessing to them. But, alas, alas, it will prove a curse to them, not only in the flesh, but also in the nation, for we will be abased without remedy if they do not turn from serving the Devil and be reconciled unto God and be satisfied with the provision that the Lord Jesus Christ has made for us. For he has made us good enough, and if we undertake to better our nature, we will add, as it were, fuel to fire, and God's wrath will be kindled against his adversary, and for the love he has for us he will overthrow the nation and taken vengeance upon Satan, and leave him desolate and out of doors, for if he spared

not his own son, but delivered him up to die, the just for the unjust, we need not think he will spare us as a nation because we are such a great nation. Don't think we are any greater than his son. And now there remaineth no more sacrifice for sins, and the whole world went off after Satan, and he sent his son to call them back, and if we heed his call, we shall live, but if we turn a deaf ear to his call we shall die. Now, these are the two covenants, to-wit: The covenant of the law of circumcision, contained in divers washings, and the ten commandments; second, a new covenant upon better principles, contained in reconciliation with the provisions of the Lord Jesus Christ; and whatsoever is more than this cometh of evil. Now we know that the children of Israel were not all bitten by the serpents in the wilderness; therefore the brazen serpent that Moses lifted up was of no effect unto those that were not bitten, for the whole needed not a physician, but those that were bitten did need help. Now those that were bitten were a type of those that have conceived by Satan through his mouthpiece, which are the ministers of Satan, for when we conceive by Satan we conceive by the serpent, for Satan is antagonistic to God under all circumstances, and if he can get the people to join his church, or, in other words, conceive by him, he has bitten them or infused his poison into them through his teeth, which is his mouthpiece or his ministers. And now we see we are not all bitten, or, in other words, all the people do not join his church; therefore those that do not join these modern churches are not servants to Satan and they are not sick, for the poison doctrine of the servants is not infused into them, and they stand ready for the Master's use, accepting the provision that the Lord Jesus Christ has prepared for them, which is an acknowledgement that they fell in Adam with the balance of God's human creatures, and that acknowledgement is their acceptance of the work that the son of God has done for them and shows their reconciliation with God. Then such people as are reconciled with God are good enough, for they are just as God made them, and God said they were very good. But those that become unreconciled to God, and say by their actions that the work that the son of God did for them

was not sufficient to save them, they are the ones that are fallen the second time, for they fell in Adam, and Christ raised them from that fall by his death, and now they have fallen again by the very same act, for they fell in Adam because Adam conceived by the mouthpiece of the Devil, and we are doing the very same thing now, and therefore we are abased by the second fall. But the way is yet open. The people that have been bitten by the serpent and have yielded themselves member servants to Satan by joining these modern churches that he has built up since he was loosed out of the bottomless pit, if they will forsake those churches and turn to Christ and be reconciled unto God through his death and no other, their second fall will be forgiven and they will stand again equal to those that never have united in the ranks of Satan in those modern institutions calling themselves the church of Christ. Now there remaineth no other sacrifice for sins, but the way is left open and an ensign erected by which if any man will enter, his sins and transgressions will be remembered against him no more, for by that ensign the wound of the serpent will be healed and his poison extracted from his victim, and he will stand again ready for the master's use. Now, here I will relate an illustration that I heard one of the ministers of Satan use at one of their meetings. The preacher compared the grace of God to salt, and the people to fresh pork, and he railed and abused the people for not applying the grace of God or the salt to themselves and be saved, for they would all be lost if they did not apply the salt or grace to themselves. Now, thinking man or lady, I refer to your better informed judgment. Where in the name of reason, I ask, is the consistency in such applications as that? Who ever saw a pile of fresh pork apply salt to itself, or who ever heard of a pile of pork that refused to suffer its master to apply salt to it? Now, thinker, think of this. Yet, positively this very man that made this comparison was one of the leading ministers of one of these modern institutions that call themselves the church of Christ. Now, reader, would it not be more consistent, if the salt is the grace of God and the people the pork, to let the master apply the salt to the pork himself; then if it was done wrong the master

could not grumble at the pork if any of it spoiled. Now I hope it can be understood that the man or woman that has nothing to do with these modern churches is the one that is not bitten by the serpent, but those many thousands that have had their names enrolled in those modern institutions are the ones that are bitten, and the call is unto them to turn and be reconciled unto God through Jesus Christ, for he is the good physician, and he has prepared the medicine that will extract the poison of the serpent, and if you will turn from serving the Devil and repent you will not be abased. Now, the first party is this. They have been honored by the Holy Ghost and are dead and buried with Christ in God. Then it is no longer them that live, but the son of God liveth in them, to will and to do of his own good pleasure. Now, these few compose the first class, and the moral man is the second class, and the members of those modern churches are the third class, being led captive at the will of the devil through the instrumentality of his ministers, and there are so many of this third class that, unless they heed this prophesy immediately and turn from the service of their master, the nation will be abased almost instantly, for there has been since the world began a case where man, nation or kingdom ever exalted themselves but what they were abased. And this first class of people that has been honored by the Holy Ghost with one of the children of God, as the manger was honored by the Virgin Mary with the lamb of God, has lost the sting of the famine that those blind interpreters tell the people so much about, and when they hear the salt-and-pork preachers railing upon pork and trying to make them mix themselves with the salt, telling them that they will be lost or perish in the famine which they call hell, they are ready to say to them, Get thee behind me, Satan, for thou art an offense to God and his ways; for they are telling the fortune of the people and say that the first and second classes of people, which are the hard-shells, as they call them, and the moralists, will inherit a very poor inheritance; but they cry out, Great is Diana of the Ephesians, which is the third class. Yes, they cry to the people, saying We are doing a great work for the Lord, and by this craft we will inherit great wealth, for

by it we have our wealth, and we will be heirs of immortal glory beyond the grave. But I say by it this nation will be abased. Now, this we know, that Adam and Eve were natural human creatures, which constitutes good morality, and nothing else can be made of their condition before they transgressed, and they were placed in a happy condition, being in a place prepared by the Lord for their special benefit and happiness, being in a state of nature in the Garden of Eden, and out of there went a river to water the garden, and from thence it was parted into four heads. Now this river that was parted into four heads shows us the condition of man after he transgressed down until today. Thus from the garden that the Lord prepared eastward in Eden, the man was cast out, and the man's conditions today is parted into four heads, to-wit: Morality and Immortality, Christianity and anti-Christianity, the first head being the man in a state of morality, just as good as he was in the garden before transgression, but not as happy on account of the penalty inflicted upon him for transgression. But being content with the sentence of the king makes us as happy as Adam was before he transgressed. The second head is immorality, that operates against us socially, and the third head is Christianity. Thus, the person that is honored with a child of God that is born of the spirit, is one of God's exalted human beings, for they are Christians. The fourth head are the men, women and children that have exalted themselves from morality into a state of anti-Christianity, being deceived by the Devil through his instruments, making themselves spiritual eunuchs for the kingdom of heaven's sake; also being made spiritual eunuchs of men, and being as contrary to Christianity as immorality is to morality. Now we can see very clearly that morality and Christianity are alone of the Lord, and that the head Christianity was taken out of the head morality by the exaltation of God, and the two heads, immorality and anti-Christianity also came out of the head morality by the exaltations of men, walking after the desires of mind, and eating or heeding the beguiling doctrine of the Serpent; thus I have explained the four heads, or four conditions of man in the present day, and by this explanation we see very clearly

that morality is the only practice that man is allowed to pursue until God exalts him, then he can practice morality and Christianity, for morality and Christianity are so closely connected, till a person that is not familiar with Christianity would think she was morality, therefore a person is obliged to have an experience in grace before he can believe, but what morality is as good as Christianity, for in the letter they are exactly alike, but in the Spirit there is an abundance of difference, also immorality and anti-Christianity is alike averse to God and godliness, they both being servants of Satan by a volunteer act of their own, being deceived as Eve was, they are turned out of that happy place of morality because they have walked treacherously, and exalted themselves through fear of perishing, therefore they will be abased, and God has qualified his exalted ones and sent them forth, saying go and warn my people of their iniquity and Israel of her sins; yes, go and tell them people that are as good as you are by nature, and perhaps better by practice, that they must return back into the ranks of morality and be reconciled unto God and remain in the ranks of morality until God exalts you, for you have exalted yourselves, which is an abominable thing in the sight of God; therefore, if you don't turn and repent of your spiritual wickedness, God will abase you. Now the ministers of Satan cry unto the people to come and join the church and be saved; now this is the do and live system, calling people out of the happy position that God has placed them in and begging them to unite with those modern institutions calling them church; but it is anti-Christianity and abominable and destructive to the nation and to the church of Christ, being reprobate to every good word and work of the Lord; therefore I say turn and repent and don't try to scare the people about that awful lake that is to burn forever and ever, for that is the letter and is leading the people into destruction instead of warning them to beware of the leaven of the Pharisees, thus you are shoving them farther into destruction instead of pulling them out; thus the preachers of Christ have desisted reasoning with those that went out from them on account of the fact that they considered some of their teaching erroneous; thus, some conscientiously taught that people in a state of

nature ought to be invited to join the church and live, and others thought it was right to live first and they could then come and join the church; now, bear in mind that my doctrine consists of calling every person back into the old path; that is, if a person is not regenerated he is invited back into the ranks of morality by the gospel, and if a man is regenerated, he is invited to come to the kingdom of Heaven by the gospel, which kingdom is the church that Christ instituted, it being the original church, and whatsoever is more than this cometh of evil, now those modern denominations are deceived as Eve was, and they consist of as good people as can be, but the preaching of the letter kills them, and destroys them, they being in a state of nature, in morality as Adam and Eve until they conceive by Satan through his ministers; for they know nothing of spiritual teaching, therefore they are deceived, and being ministers, they are calculated to deceive others, as Eve was deceived and by this honest deception these modern institutions sprang up in our midst, calling thmselves the church of Christ, but the gospel of Christ invites them to forsake their sinful practices and disband and come back into the ranks of morality, for out of it they have exalted themselves, and unless they turn and repent this nation will be abased for she is full of such anti-Christianity.

CHAPTER XLIII.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—St. John 12th Chapter and 24th verse.

This text contains the mystery of cultivation, or the mystery of what is called works in the spiritual culture, and the Son of God held forth this text to illustrate the beauty of religion, and showing the multiplication of spiritual cultivation and showing where the germ lies that springs from the seed that is planted, and how we shall know who planted the seed. God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, thus the tree is to be known by the fruit it bears, and it makes no odds what kind of a tree we cultivate, it will yield a better growth by cultivating it than it will to not cultivate it, and it must be remembered that we don't change the germ by planting it, nor cultivating it and the bud is in the seed before we plant it, and we don't put into it by cultivation, but we draw out the thing or bud that is already in it and cause it to expand and develop itself, thus the more it is fertilized and cultivated, the more fruit it bears, but temperance must be observed in all things, as well in fertilization as in cultivation, thus preserving the life of plants by temperance; now to illustrate, we may plant a crab apple or a lemon tree whose seed is in itself and the seed will germinate and by fertilization and cultivation, it will bear sour apples or lemons, which will be as sour to its master as the tree bore before it was fertilized or cultivated, and the fruit will be the very same only there will be more of it, and the laborers may talk to them trees and preach to them and try to get them to bear better fruit for the master, but their preaching will avail nothing, for the seed is in itself, and cannot be changed by itself, nor the laborers only in quantity. Now

the germ of knowledge is in man, and it requires a man of wisdom to convince a fool that the germ of knowledge is in himself for he claims that wisdom has to be poured into him before he can be wise, but alas, there is where the mistake lies, for the germ of wisdom is already in men and it takes one of understanding to show it to him, but when he sees it, he is satisfied or reconciled with his teacher, and is ready to acknowledged that it was in him, but was never able to see it before. Now, this wisdom or literal knowledge is in the children of men, and it requires a teacher to show it to them, and when men or the children of men are reconciled upon the question of the letter they can hunt up wisdom and knowledge that is in themselves without the aid of a teacher, for the teacher only draws it out of them and places it where they can see it, then the pupil is satisfied that it was in them before, or the teacher never could have drawn it out of them; now, if the teacher pours knowledge into the pupil, why not pour it into the idiot, that he might become wise, or is there not enough charity in the hearts of wise men to impart or pour into the hearts of idiots enough wisdom to make them wise, that they might cultivate and reform them from idiocy; nay, verily; the germ of wisdom is in the children of men, some one talent, some two talents and some five talents, and they only require a teacher to show them where it is, and when the child sees the germ of wisdom is in himself, it is his indispensable duty to cultivate the talent or germ that it may develop itself in him and thereby become useful to his fellow man and also to his country; but without this literal fertilization and cultivation in the letter, man grows up from childhood to the vigor of manhood and womanhood in the letter and becomes dwarfed, and is liable to become seared as with a hot iron, and is as it were, useless to his fellow man and to his country, because the talent or germs could not germinate of themselves because they were kept wrapped up in the cranium by false modesty, and vain glory, and if in that condition they profess wisdom, they become fools and their usefulness is destroyed by their deceit, and vanity, Now I have shown the cause and the effect of anti-culture in the letter, for there is no effect, without a cause. thus a good cause produces good effect, and a bad or evil

cause is productive of bad or evil effects, but neither good nor evil causes will produce effect that will amount to a very great sum without cultivation; now an evil cause produces an evil effect and that evil effect is an affect, and that affect is a defect, and that defect is an evidence or a witness against us, and that witness certifies that we in that case have cultivated evil causes and by that cause we are defected, and dwarfed and are not up to our measure with our fellow man, nor with our country; therefore we are not perfect men and women, unsanctified and dissatisfied, not reconciled to the laws of nature, and in that condition we are reprobate to every good word and work, and accusing others and excusing ourselves through ignorance and we become vain in our imaginations and our foolish hearts are darkened, through the deceitfulness of unbelief, but a good cause will produce a good effect, and if we cultivate good causes, our hearts will become enlightened and we will be useful to our fellow man and to our country, being sanctified and satisfied with the laws of nature and we become perfect men and women, and a shining light, a city that is set on a hill, for we cannot be hid, because we have cultivated good causes, and by that effected good morals and good morals makes good men, and good men are just what Adam was before transgression, for God is the evidence in his behalf, for God said the man was very good and good cannot be better in this world, neither in the world to come. Now, the foregoing explanations of this text that we have under consideration is taught in this lesson allegorically, or illustrative, and it is all done in the letter and applies in the letter, and the application is only unto men and women and their children in the flesh and extends no further than the grave. Now the spirit sayeth on this wise, that men cultivate an evil cause, and it produces an evil effect and that evil effect was an affect and that affect was a defect and that defect was in men. Now, if we can show the cause, and remove it, the defect can be healed, thus I venture this assertion, that Satan is the cause of the defect, and while men teach the people that the Devil is trying to seduce men and overcome them and destroy them in hell, they neglect to teach that Satan transforms himself into an angel of light and begs and persuades and agonizes with

men, women and children to get them to unite with the church and be saved upon the terms of the gospel. No, they forget that part of the teaching, thus these teachers are advocating and cultivating the cause of the Devil, which is of course an evil cause, and by the cultivation of that evil cause men in a state of nature as Adam was become effected, which is an affect, then men are defected by the beseeching solicitations of defected men, and if that defect is caused by the advocating of an evil cause we are exactly in the very same case that Adam and Eve were in, for they cultivated the words that the serpent spake to them, which was the cause of Satan and his cause was an evil cause. Now, good rationality will teach that the Devil would not transform himself into an angel of light and teach men evil things, for he would be detected instantly, but he teaches and solicits men to unite with the church and get religion and prepare to meet their God in peace, that he may not let you perish in torment, that is the cause of Satan, and now we may look around, and see for ourselves who it is that is cultivating the evil cause of Satan, for about 99-100ths of the ministers are soliciting people to join the church and get religion and save souls and work for Jesus and be instrumental in bringing souls to Christ, etc. Now, these are all solicitations of Satan by the instrumentality of his ministers, for in his wrath he erected a church about 888 years ago which is too modern for Christ, but Satan did this to try to destroy the kingdom that Jesus Christ set up 1888 years ago. Yes, this is the way Satan works; he don't appear to men and say that Christ is a liar and an impostor and that he can't do what he came to do, etc. No, Satan is too smart for that, for he knows men would detect him at once, but there is a cause for we see the effect, and Satan approaches men in the humblest possible way and says, my friend, do you know you are a sinner, and with all the courtesy he can possibly bring to bear upon his prey; don't you want to join the church and be with the people of God; thus the person is deceived as Eve was and acts as Eve did, and volunteers in the service of Satan and has his name enrolled under King Belzebub, for Satan has come out in battle array against the armies of the living God, as an angel of light, every day since the world

began, well armed and equipped with the Bible in his hand, bidding defiance to the armies of the living God, but not threatening the Lord Jesus Christ, but teaching the people Jesus contrary to the teachings of Christ. Now I have shown the defect of the effect of the effect of the cause of Satan, but there is a good effect and good effects come from good causes, and Christ is the cause, and he has effected a good effect by removing the cause of the evil effect, for he has unveiled the evil cause which is Satan, and shown him to us, and Christ has healed the original defect that was effected in the Garden of Eden, and has unveiled the cause and exposed his teachings, and left on record the history of his device that answers for a prescription, that if any man is effected by his poison again the balm is all ready prepared, and nothing to do but to apply it; thus there was a defect in man, produced by hearkening to the teachings of Satan, or the Serpent, in the Garden of Eden, when man was natural, and there has not been a natural man since that effect was effected, until Christ healed that defect; thus Christ reconciled God unto man by his death and made the posterity of Adam perfect through his obedience and placed man back just like Adam was before he transgressed and Adam was just like God, thus making man, by the death of Christ, just like God, for he came in the likeness of defected man, and for defect condemned defect in the flesh, that we might know that he had power over the devil thus the defect was healed, and the Devil and his teaching unveiled and exposed, and a balm prepared, that if men did get deceived again they could apply it at leisure.

This Good physician did qualify and sent forth ministers to erect an ensign that by obedience to the solicitations of Christ, those that are deceived by the doctrine of Satan might be healed and turn from the service of Satan and be reconciled to God through Christ. Now, I know that the doctrine of Christ is a fearful doctrine to men in nature, in the midst of the doctrine of Satan, but remember, both the ministers of Christ and the ministers of Satan, preaches Christ and him crucified and teaches the people concerning the kingdom of heaven and they all advocate repentance, etc; thus, the teaching of Christ and the teaching of Satan is to the natural man so near alike

till the natural man through fear of endless torment decides as Adam did, to the solicitations of Eve after she had eaten, for after she had eaten of the forbidden fruit she then went to Adam with the very same lie that she had received of the Serpent, thus no other man is not deceived by the Serpent, but the man in a state of nature, for the regenerated man can detect the doctrine of Satan when he hears it. Now if Adam was a natural man before he transgressed, he was also a perfect man, and if he transgressed, by that transgression he became defected, and if Christ done what is recorded that he done, he healed the defect in Adam, and when that defect was healed Adam was a natural man again, and also was a perfect man again; then moral men are natural men and perfect men and they remain natural and perfect until they are effected by Satan or exalted by their maker, and when men are effected by Satan they go directly to his kingdom, and when men are effected by Christ thy go directly to his kingdom, one being the devil and the kingdom thereof; and the other God and the kingdom thereof; one of them the modern church or kingdom, and the other the original or primitive church or kingdom, and the modern church has been erected since the Devil was loosed out of the bottomless pit, and the Primitive church was erected by Jesus Christ, and when a man conceives by the Holy Ghost he is then exalted by his maker, but when men conceive by Satan, they are abased by their maker, for men in a state of nature or perfection cannot be deceived by Satan, but voluntarily as Adam did, yields themselves servants to Satan, and their eyes are blinded by the Gods of this world, which gods are the ministers of Satan, and they enroll their names under their gods and call themselves the Church of Christ. Now, these are the people that the call is directed to, for they are unreconciled to God, for they say so by their works, for they go to call the uneffected and they effect with the same vaccination that they are inoculated with, but they are worse when they are effected by that call, than they were before, because before, they are effected by that call they are natural, but afterwards they are defected. Now the defected ones need a physician, but the perfect, natural man needs no physician; therefore men have to be de-

fected before the call is to them; then the call is to all the people that belongs to these modern institutions that are called churches, and they are commanded to come out of these institutions and ordered to be perfect, as they were before they were effected by the call of Satan; then the call is to those professors of religion that are calling to the moral man, telling them to apply the balm that is already prepared. Now, Primitive preacher, are you calling those back that have gone off after Satan and joined his kingdom, or are you disobeying God and being chastised for disobedience; thus, as Moses lifted up the serpent in the wilderness, even so ought you to lift up the son of man or Christ, that whosoever would turn from their sinful ways and be reconciled unto God might be healed of their defect that was effected by cultivating an evil cause; then, I say turn from your spiritual wickedness, all ye modern anti-Christians and be ye reconciled unto God, and save our nation; yea look at the almost innumerable host of names in our nation that have exalted themselves and joined those modern institutions calling it church, but alas, alas, it is the kingdom of Satan. Then the call is to you and not to the moral or immoral—for the law calls to the immoral, and the moral is as God made them; yes they are without an effect of any kind, but the call also applies to those that have been effected by a good cause, thus the person that is honored by the Holy Ghost as the manger was by the Virgin Mary, they also are to be pointed to the lamb of God that taketh away the sin of the world, and when by the gospel the napkin is taken from his spiritual eyes then he loses the sting of death, the famine, then they can see that they were not only blind, but were dead; thus they are exalted by their maker; thus the honoring of men is the infusion of the germ or seed of the Son of God into our hearts, then the gospel is to that germ or seed, or child, bread, but to us orders to cultivate that seed that it may grow and develop itself and be useful to its brethren that was born of the same parents that it was born of, thus the children of the flesh are only brothers from Adam, but the children of the Spirit are brothers from Christ. Now, we are the ground that is to be cultivated, therefore we are the house of God, and by cultivation we do keep house for God,

thus, when we say we must cultivate seeds, we don't mean to change them from one kind into another, but we mean to till the ground that the seed may germinate and develop itself and bear fruit of the same kind that the master plants. Now, thus we see the wonder workings of God.

CHAPTER XLIV.

"But thou hast kept the good wine until now."—St. John 2nd chapter, 10th verse.

In order to show the meaning of the text that we have under consideration, I would say that marriage feasts are seldom, if ever, conducted among the American people like they conducted marriage feasts in the days of the first advent of the Son of God, for it appears that wine was one of the essentials upon marriage occasions, and it seems that it was very necessary that they should have wine at marriages, and they also had a governor, exclusive of the groom, then we see that a literal education is necessary for us to have, that we may view the invisible things of God through the spy-glass of education, for we don't have near all of God's creatures with us, neither do we have the ancient customs, kings, camels, and other things that we have nothing to do with, teaches us the invisible things of God more direct than the Bible does; therefore in order to rightly get at the meaning of God's will, we are obliged to look at these things through the channel of profane literature. Now, we see the leading people of the coutnry wrangling over wine and strong drink, but they never do even hint at the meaning of it; thus the wedding in Cana of Galilee had no wine; neither was Christ in favor of drunkenness, but he also made wine and he knew they would get drunk, and he also knew that if they had no wine, they would not get drunk and he could as easily have let the water remained water as to have turned it into wine. Now, is there unrighteousness in God or any of his works? God forbid! For the marriage tie has been kept up from Adam, and the governors and the water vessels and a host of other things have been kept up from Adam; such things God has elected as an index finger pointing to the marriage of the Son of God. Now the custom was in those days for the bridegroom to stay away from the marriage until after midnight, and they all

slumbered and slept except ten, and they were virgins and they were to prepare lamps and oil in them and the lamps were to be kept burning; also there was a sentinel who was to give the alarm when the bridegroom came, that those lamp bearers could arise and trim their lamps and go out to meet the bridegroom. But our weddings are so differently conducted till we hardly ever can get in sight of the meaning of some of the Scripture, but it will suffice, to say that the things that the people were accustomed to in the days of Christ, is the things that Christ had recorded to show us in the latter days what the will of God is, for he has shown it to us in a figure, that is he illustrated with the things that was made, and the customs of the people. Now it would be safe to say that the Holy Ghost was the bride, for John saw her coming down from God out of heaven prepared as a bride adorned for her husband, and the Son of God was the bridegroom, and God the father was the governor of the feast and the six water pots was six thousand years or six days, and the wine, was the will of God preached to the people each thousand years till each thousand years are full to the brim, and now is the great day of the marriage feast, yea, the gospel dispensation, and the water pots are full to the brim, and the angels are commanded to draw out and bear to the governor of the feast and they are drawing out of the six thousand years records and harmonizing and defining and linking together the chain of the preached word from Adam until the later days and that composition is the wine of the gospel, for it was kept until men have well drunk of the worse wine or doctrine that was preached for six thousand years, which doctrine in a comparative sense is no better than water in vessels, but the same is now turned into wine which has spirits in it and this gospel that he has held in reserve has spirits in it, and is much better than the old ancient teachings, and this gospel has been kept back until now, and this book contains the good wine, that has been held in reserve until men have well drunk of that which was worse, but this is better than any other for it is the language of Christ spiritualized or defined, therefore, men have been drinking this wine or gospel for six thousand years, waiting for the bridegroom to come, and the governor has made

preparations for the wedding, six thousand years ago, which is six days ago, or six water pots, and these ten virgins have been waiting six thousand years and the watchmen has been watching six thousand years and the guest has been drinking for six thousand years, and the good wine has been held in reserve six thousand years, thus all the thousand years, or water pots, are full to the brim, and now it is being drawn out of the pots by the servants and borne to the governor of the feast. Now we see the meaning of his making wine and the use has for it yet, showing us by its use that this was a spiritual gospel and the other gospels or the fill of the six thousand years was the letter or law and had no spirits in it, but now the six thousand years are nearly full, and the seventh angel will take this little book in his hand and set one foot on the margin of the sixth thousand year, and the other on the margin of the seventh thousandth year, and sound the seventh trumpet, which is the contents of this book, and these contents is the good wine that has been held in reserve until men have well drunk of all that which has been given them before, and this good wine is the seventh trumpet that we have heard the ministers preach so much about, that the angel Gabriel is to sound so loud till it would wake the nations under ground, yes this is the trumpet, and this good wine is the gospel that is to be delivered to the people, henceforth and forevermore. Now this is the use that Christ had for wine; that is, he needed it to illustrate with, for it is the doctrine that will be preached by him when he comes again, and he has unveiled Satan and exposed him and his doctrine and placed him where all can see him, and by that we have warning that the time is near at hand when he will come again and says before he comes there shall be afflictions such as never was before since the world was, and great tribulations such as never was since the foundation of the world, and there shall be wars, and commotions and earthquakes in diverse places and brother shall rise against brother, and cause them to be put to death. and there shall be signs in the sun, and signs in the moon, and the stars shall fall, and the abomination of desolation will stand in the holy place. Now these things are only the beginning of sorrow, and if these things are

only the beginning of sorrow, what will the fulfillment thereof be? and besides these things, he says that as it was in the days of Noah, and in the days of Lot, so it will be when he comes again. Now all these things are to happen before he comes, but yet the six water pots are already full to the brim, which is the six days or six thousand years, and if all these things are to come to pass, where is your millenium coming in, for he has abased every case of self exaltation since the world was, and we as a nation have exalted ourselves and if it is as bad with this nation as it was with the people in the days of Noah and Lot, well might I cry repent, for if the righteous scarcely be saved, as Noah and Lot, where will the sinner and the ungodly appear, then I say repent of your spiritual wickedness, and turn from sin and Satan and be reconciled with what God has done for you, for what will a man be profited if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul; thus, the record shows that the very thing that God formed of the dust of the ground became a soul when God breathed into it; and Paul says in your patience possess ye your souls, for the soul that sins shall die. Now let us consider Lot's son in law. Is it not reason to suppose that in the agony of his death, in the overthrow of Sodom that he wished he had of been patient and reconciled to God that he might have possessed his body as his father in law did or, in other words, what would Lot's son in law give in exchange for his body, which was his soul, but he sinned against his better informed judgment, and against God, therefore God slew him, together with all of those that sinned in like manner, in the same overthrow; thus they were lost, Now here we often make a grand mistake, for the ministers of the present day have got the people to believing that there is eternal life prepared for the body, or eternal punishment, and that the graves will all burst and their bodies will come forth, and those that do good will inherit eternal life, and those that do bad will be coerced into eternal punishment, but what saith the Scripture, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," but Paul, in giving the church ordinances, precepts and examples, in a figure, says that this cor-

ruption shall put on incorruption, and this mortal shall put on immortality. Now Christ is immortality, and this mortal has put him on, that is I am reconciled unto God, through his death and unto obedience to the gospel, but reconciliation is not inheritance, but reconciliation worketh patience, and in that patience we can possess our bodies, for patience is a preservation for the body, or the soul as you please to call yourself. Then, if Lot's son in law would have had patience, he would have possessed his body, as his father in law did, but he was not reconciled with the laws of God nor the works of nature; therefore as he was not reconciled, he had no patience and therefore he could not possess his body any longer, for he, together with the balance of his colleagues, did exalt themselves against nature; therefore God abased them. Now these calamities brought to pass in the days of Lot were an allegory of the things that shall come to pass in the latter days, and if I could show men, that they were sinning against almighty God, when they become members of these modern churches, and by their works they show to the world that they are not reconciled unto God, and therefore they have no patience and if they have no patince they cannot possess their souls much longer, for in the heat of their folly they will be overthrown, for they cannot be patient; that is, they cannot wait for God to exalt them, but go on in their folly and exalt their own selves, even unto saying that they are children of God; yes, they exalt themselves above nature and the teachings of sacred history, for nature teaches us that we are the children of the flesh, and that we were born of the flesh, but that which is born of the spirit is the children of God, and they will inherit the kingdom of God, but the flesh profiteth nothing, but when Christ is pleased to take vengeance upon us for exalting ourselves if we possessed all the property in the state of New York, or even upon American soil, we would be willing to give it all up if we only could possess our bodies again, for in the agonies of our death in that great tribulation, we will wish then that we had hearkened to the prophecy of Christ, and of Paul, and of this little book, and been reconciled unto God, and been patient with long-continued thanksgiving that God had provided a way for the

escape of those that love him and put their trust in him, as Lot did, for this spiritual wickedness in high places is drawing near unto God with their lips but in works they deny him; therefore in works they acknowledge that they are not reconciled with God; therefore they have no patience; thus they cannot possess that which became a living soul. Now, if the defect produced by an evil cause was healed, every man, woman and child would turn from their sinful, spiritual wickedness and repent, and save this nation from the overthrow, for God regards not the person of a man, nor the greatness of a nation, therefore don't let your hearts become surfeited about the goodness of God toward the greatness of this nation, for it is the goodness of God that leadeth men to repentance, therefore if you consider God good, repent of your spiritual wickedness and don't by your works make God out a liar; for if a man is qualified to teach others the oracles of God, he should not be puffed up with pride, but should give himself wholly to fasting and prayer, and to the service of God, in behalf of his brethren, that he may serve the brotherhood without spot or blemish, before him in love, long suffering and forbearance, knowing that God will repay the gainsayer, for even experience has taught us that God is not slack concerning his promise, and not only this, but he says heaven and earth shall pass away, but my word shall not pass away; then if God has shown us these things by precept and by example, and the examples of abasements stands on record against spiritual wickedness, what manner of man ought we to be, in all holy conversation and godliness, for how shall we escape these promised tribulations and afflictions, if we neglect to be reconciled to what the Lord has done for us, then let us, while it is called today, turn from our spiritual wickedness in high places and be reconciled unto God, for reconciliation worketh patience, and patience godliness, and godliness brotherly kindness, and brotherly kindness charity, and charity is love, or the deeds of love, then let us lay aside every weight and flee the wrath to come, and earnestly covet the best gift, which is the savior of the world, putting our whole confidence in him, believing that he is able to save us from these threatened destructions and calamities that he said himself that would be

brought upon us if we went off whoring after strange Gods, and there is not a man upon American soil that would blame God, if he was to overthrow the nation, if they only would look at the way the people have gone off after Satan and formed themselves into and claiming they are the church of God; yes, all of these modern denominations are descendants of Satan, and it is for their wickedness that we will be overthrown.

CHAPTER XLV.

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—St. John 5th Chapter, 28th and 29th verses.

The foregoing text contains a subject upon which there is great controversy, and it is with a good deal of reluctance that I attempt to offer an explanation upon the resurrection question, but by the aid of the spirit of God to guide me, I attempt to pen a few lines upon the resurrection question, believing that some of the seed that I may scatter will fall into good soil, and will spring up and grow, and bear some good fruit to the honor and glory of God, and to the pulling down of the strong-holds of Satan, and to the calling back of many that have volunteered and gone off in the service of the Devil through fear of endless torture, and to make the text clear, I will illustrate first in the vegetable kingdom. In the gospel dispensation, we are the god of plants; that is, God elected man to rule over everything, which in the letter or vegetable kingdom, we are the god of plants and our work is the cultivation of plants; second, to make it plain, I will sight the reader to any vegetable plant whose seed is in itself, for instance, sugar-cane, cassava, etc., plants that we use the stalk for seed, thus when we plant the stalk of sugar-cane, we do expect a stalk to come up, but not the same stalk that we plant, but a stalk just like the one that we planted, thus the perpetuation of cane is continued. Now this remember, that it is not the stalk that we want that makes us plant it, but the spirit of the stalk. which of itself is perfect and natural and preserved until by reason of age it is cankered; but if we try to mix anything else with it. we perhaps will ruin the stalk and the spirit of the stalk, and cause a defect in it, thus God made

all things that were made and all things that he made are subject unto him; that is, unto his power; now the earth was like the stalk of sugar-cane. God planted Adam in the earth, and by the power of God Adam was resurrected out of the earth and he was of the very same that was planted in the earth whose seed was in itself, thus we might say to be plain, that the earth sprouted and brought forth, and the sprout was of the very same of the earth and was a man, and his name was Adam; thus Adam was resurrected out of the earth, and his seed was in himself, and he was a perfect man, and sanctified and God breathed into him his own breath. Now, we might say this was done by cultivating the sprout, also by cultivation we see an helpmeet for the sprout (the man); thus God tilled the earth and cultivated the man, and he has grown and become very great in the earth, enjoying the very position that God placed him in, that is, ruling everything upon the earth, multiplying and replenishing it, thus Adam is in Heaven, that is in the first heaven, and the very same man in the flesh today will lay down his own life before he will let anything else step in his place and rule, and multiply and replenish the earth, for man is determined to occupy the position that God resurrected him to occupy, and none dare to molest him or make him afraid, but we see in this the wisdom of God and the wisdom of man, for man would say according to my theory, God would have planted Adam again, and he would have had to sprout again before there could have been another man; this is the wisdom of men; but, oh, man, the work was finished and man entered into the joys of his God, which things God elected to show man allegorically what should come to pass hereafter, but we see something that God never made, and that which God did not make was an enemy to God, and the things that God made and that enemy and his posterity is the cause of all the trouble in this world, and as I don't care to dwell here upon the subject of the enemy of God, and man, I will let it suffice to say that the enemy never made even one man, but him and his posterity is self existing, and powerless to attain to what the Devil thinks he will attain to, but he has power to approach men, and if men will harken his deceptions he will make the man believe he is an angel, and that the

man is a child of the Devil, and that he must be changed from a child of the devil to a child of the Devil to a child of God before they can enter heaven. This is what the enemy of God does for us; thus God had a purpose in suffering his enemy to seduce the man, that he had resurrected out of the ground, and that purpose was this, God shows us or manifests his power in the second resurrection, by this illustration, for we would not have known sin in any other way, or that is. we would not have known the Devil only by the deeds of the law, therefore the law unveils Satan, and serves as a schoolmaster to bring us to Christ, which is the second Adam; therefore if it were not for the law, men would not have known sin, neither would they have known Satan, for Eve thought that the talk of the serpent was as good, perhaps a little more palatable than God's, and for the purpose of unveiling Satan, God gave us a law that we thereby might know who to follow, thus obedience to the law brings us to Christ, thus it would not have been reason to have condemned the world without giving us a law; thus if you never teach your children what is right you must never condemn them for doing wrong, for they don't know of themselves right from wrong; thus the law pointed us to Christ, the good, and when we see the good way, or Christ, are we not to blame if we don't follow him, the good way, instead of the bad way? Reason would say yes, we are to blame if we don't follow the good way; then we were mounted on the law, which was a better way to travel, than we was traveling, for we were traveling afoot and without a waybill, thus the law was camels, comparatively speaking, to the way we were traveling before we were mounted, and it was also a waybill, then we came to Christ riding on the law, with our waybill in our hand, but notice we were not all mounted, neither did we all have the waybill, for none but the seed of Abraham received the law, and God established with him and his posterity his covenant, and left the balance of the hosts of human beings out of that covenant; thus is there unrighteousness with God, God forbid, but to show us his children in the resurrection, now it is to be remembered that Christ did not travel on that law, but he met the seed of Abraham in

Jerusalem; they came to Jerusalem riding on the law (the camels), and he came to Jerusalem riding on an ass' colt (the gospel), and at Jerusalem they met, thus mercy and truth are met together; righteousness and peace have kissed each other, and he took the law and fulfilled it, and broke down the middle wall of partition, contained in the law, which was the seal of circumcision between the seed of Abraham, and the balance of the hosts of the posterity of Adam, and he rent the vail of the temple in twain and established a new covenant upon better principles, that is, he fulfilled the law and reconciled God unto man and gave man the gospel, as a waybill, and that waybill is this, be ye reconciled unto God, and trust in him alone for life and salvation; but the seed of Abraham broke the covenant, which was the seal of circumcision, between them and the balance of the hosts of Adam, and they took wives unto them of whom they would thus making the covenant of none effect, and through that channel of procedure the law was taught to the hosts of the posterity of Adam, regardless of respect to the covenant, or the seed of Abraham, and all men became sinners because they was all taught the law and the transgression of the law was sin, and they all transgressed the law, and the world became so corrupt till the genealogy of the seed of Abraham hardly could be traced back from Christ to Abraham, thus the people hardly could tell who the posterity of Abraham was, at the time that Christ came; thus the world of mankind was condemned because of transgression, because God required the blood of every man at his own hand, because every man had sinned, and not only in Adam, but also by transgressing the law, thus the mediator between God and man stepped in our law room and took our transgressions upon himself, thus the seal of the son of God was planted in the earth, towit the Virgin Mary was spoken to and that word was spoken into existence and it grew and became strong, and it's seed was in itself and the harvest was gathered together in one and condemned, thus all men was dead and the seed of the Second Adam, planted in them now they was all dead and buried, or planted, and the seed of the Son of God planted in them; thus the seed of the Son of God came forth, or in other words, the seed sprouted and came

up, thus we was all resurrected; thus he was our resurrection, just as he declares himself to be, for he says he is the resurrection and the life, thus we live no more, but Christ lives in us to will and to do of his own good pleasure, and is the first Adam was planted in the earth, and was also of the earth earthy, so also the Second Adam was from Heaven, and was also heavenly, and the seed of the Second Adam was planted by the master in the first Adam or earth, and the seed did not grow up and be like the earth it was planted in but the germ was in the heavenly seed that was planted, and by cultivation, the germ came forth and developed itself and has bcome a very large vine in the earth, but it is invisible to the seed of the first Adam, because the first Adam or seed are dead and resurrected by the seed of the Second Adam or seed of the Son of God; thus Christ is our resurrection, and our lives are hid with our mediator; thus our corporeal life is dead and buried with Christ in God; then we live no more ourselves, but in Christ we live, move and have our being; thus well he might say he is the resurrection and the life of the earthy Adam; thus the resurrection of the earthy Adam is already passed and if every one of the seed of the earthy Adam had not been resurrected in the first resurrection, there would have been a showing for people to have said that some of the seed of the Second or Heavenly Adam would be lost in the second resurrection, but every one of the seed of the first Adam had a part in the first resurrection and blessed and holy is he that had or hath part in the first resurrection—upon such the second death shall have no power; now it should be remembered that the seed of the earth has germinated and developed itself and filled the earth, and has met the seed of heaven at Jerusalem and they have kissed, and the seed of heaven has blessed the seed of the earth, and the seed of heaven has said to the seed of the earth, well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter into the joys of thy Lord. Now notwithstanding the trouble that the adversary has effected, the first Adam has been faithful, and has miltiplied and replenished the earth and subdued it, and has ruled over everything else as directed;

thus Adam was faithful over them few things and has been made ruler in the church or kingdom of heaven that Christ set up upon earth, for the first Adam was given the keys of the kingdom and was made ruler in the kingdom, and it was said unto him (to-wit Peter) that whatsoever ye bind on earth should be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven, thus Adam, or Peter, was entered into the joys of his Lord, and was made ruler over many things, thus the seed of the earth or first Adam has been resurrected in Christ the seed of the Son of God, and has ascended to the position of ruler in the church or kingdom of Heaven, which is our resurrection and ascension from the first heaven to the second heaven, which by this illustration the picture is drawn in our minds, that the seed of heaven or the children of the Son of God will come forth at the second resurrection and will ascend from the secoond heaven into the third heaven, for the children of the Son of God never was in the first heaven, neither will the children of the first Adam ever enter into the third heaven, because the book of records only teaches us of three resurrections and three generations, thus a generation of Adam and a generation of vipers and a generation of God, and the generation of Adam is resurrected in Christ and ascended into the church or kingdom of heaven and the generation of God will be resurrected from the church and ascended into the third heaven; and the generation of vipers will be resurrected and descended into damnation, for they have done evil to the resurrection of life, and therefore they are resurrectd unto damnation, thus the generation of vipers the children of Satan, the tares, will be resurrected and eternally banished from the presence of God, resurrected unto damnation prepared for them from the foundation of the world. Marvel not at this, for there is but two generations that has any part or lot in the matter, and they are the generations of Adam and the generations of Christ; and the generation of Adam is an allegory of the generation of Christ, and by this rule we only can see the invisible things of God, for every transaction, every beast, every fowl and everything, that is recorded in the Bible is to illustrate the invisible things of God, and unless we take this key and work by this rule, we

cannot see the kingdom of God, for there is only one rule to work by to see the kingdom of God, and this is it, and unless we work by this rule we will not find the answer.

Now the generation of Adam is the children of the flesh that has already been resurrected from the death that they died in Adam, but men are not reconciled to that doctrine, but they say they will be resurrected when Christ makes his second advent, and they say that if in this world only we have hope we are of all men most miserable, thus setting the works of Christ aside and forbidding the coming of the little children of God into this world, but receiving Christ and denying his multiplication, and claiming to be his children, thus coveting the heirship and making his marriage void and the Holy Ghost of no effect, and our resurrection despicable in the sight of men by their traditions, thus changing the natural use of the beloved of the son of God, making her barren and her marriage to the son of God of no purpose, for why is there a promised seed if the marriage of the king's son is of no effect, for it would have been better for us if we never had been resurrected, for God was reconciled to us by the death of Christ, for he took away our sins and when we was clear of sin by his death it would have been better for the children of men if we never had been resurrected, for then there would not have been any lost, but there was a promised seed that was to have eternal inheritance, and that promised seed was in the son of God before the foundation of the world, thus we were resurrected by his death, and if we were resurrected by his death, how much more think ye we are justified by his resurrection, for the promised seed was in him and he fell into the earth and died and the germination of that seed was the Son of God, and he married the Holy Ghost and she brought forth children by her husband, and they are invisible to Adam just like she is, and they are the heirs of their father's inheritance, and they will be manifest at the sounding of this trumpet; thus let us not try to disinherit the children of God, for by doing so we become robbers and thieves, for we are climbing up some other way, besides the way that our waybill directs; thus we are pronounced thieves and robbers, thus the manifestation of the children of God at the sounding of the sev-

enth trumpet is their resurrection, for they will hear his voice and come forth, yea, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation; yea there is the two generations, those that have done good and those that have done evil. Now both of these generations are invisible to the generation of Adam, and the generation of vipers are the generation that done evil, and God has elected them to eternal damnation, and the generation of the Son of God, they are the generation that has done good, and God has elected them to eternal life with their father and mother in the third heaven, and when they are manifest by the sounding of this trumpet their father will appear also, and he says it will be likened to a shepherd dividing the goats from his sheep; thus traes and the wheat are both to be gathered by the angels; and the tares, the goats, the children of Satan, will be gathered first and set on the left of the Judge; and the sheep, the wheat, the children of God, will be set on the right of the Judge, to hear their sentence read; and the sentence of the children of Satan will be, Depart from me, ye workers of iniquity, for I know ye not; but to the children of God he will say, Come in, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Thus we see the children of Adam have no part in those two sentences. If they did, the teaching of Christ is of no effect, for all the children of Adam came from the same fountain, but the tares and the wheat came from two different fountains; and there are but two places to be filled in eternity, and if those two places are filled with the children of Adam, the children of God and the children of Satan will be left out. Now, surely that is clear enough that any rational persons will be willing to give up their dead, which will be the fulfillment of the scriptures, where it is said The graves shall give up the dead that are in them, and the seas shall give up the dead that are in them, and death and hell shall give up the dead that are in them. For the people that have yielded themselves member servants to Satan are dead while they live, and they are in the grave of Satan. Thus, by the sound of this explanation or trumpet, that grave shall give up its dead, and the general hosts of the pos-

terity of Adam are the seas that are to give up their dead, and the kingdom of Satan are the death and hell that are to give up their dead; for John saw a mighty beast rise up out of the sea and he cast water out of his mouth as a flood. Thus Herod cast forth a proclamation out of his mouth. Herod was raised up out of the people, and his proclamation was to destroy Christ. Thus John saw Herod as the serpent, and his proclamation as a flood of water, and this water was the doctrine of Satan; and by his doctrine he has deceived the children of Adam and has built up his kingdom in opposition to Christ; and the people that belong to his church are dead while they live, and in torment; for there are many various denominations of them; and by the sound of this seventh trumpet they will give up their dead; but they will not give up their dead only by the chastising rod of abasement, but they will come to it by the awful calamities that Christ said would come upon them in the last days. Thus, death and hell will be cast into a lake that burns with fire and brimstone. This is comparatively speaking, for all these false denominations will be consolidated and we will have a law religion and a king over us; that is the torment, yea, the lake that burns with fire and brimstone; but in the end all shall give it up, by the sound of this seventh trumpet; for this trumpet shall sound and the dead shall be raised, as the king had the Witch of Endor to call up Samuel to testify to facts concerning future events; so also by the reading of this little book and the sounding aloud of its contents, every prophet and every apostle and every name that is named in the Bible, or anywhere else, will be called up to testify to facts concerning the future; and the dead will be raised incorruptible, Yes, men will call Adam as a witness, and everyone will be called to testify in sincerity concerning the prophecy of this book. These are the actions of men to try to condemn the sayings of this book. Yes, this is men's resurrection, a kind of homespun resurrection, but, nevertheless, they will call all, both great and small, to try to condemn the prophecy of this book; but all to no purpose, for the rod of correction will be measured out to them without mixture, that is, by abasement, till all will acknowl-

edge the truth of this prophecy. Then cometh the end, when all will know him, from the least to the greatest, and will acknowledge the correctness of the prophecy of this book. Now, I will show how this homespun or men-made resurrection will be conducted. The ministers of Satan will try to condemn the prophecy of this book and say it is no key to the Bible, and, as for it being a trumpet, that also is erroneous and like other old hardshells are always preaching. Now, that is the kind of language they will commence with. Also they will use a great deal of slang with it, but, nevertheless, this little book will cut them to the heart, and they will say within themselves, From whence hath this man this learning, for he appears to be full of knowledge concerning the past prophecies, and of future events, and therefore mighty works have been testified to by the witnesses he has brought to bear upon the subject of future events; but his prophecy doth not corroborate our teachings; therefore, that this prophecy spread no further, he should be put to death, for we believe his prophecy is heresy and he is a heretic; therefore, away with this man and his prophecy.. Now, that is the way I and my prophecy will be treated at first; but his word is sure and steadfast, and their hearts will be wrought upon; but they will keep it to themselves; and by night his prophecy will wring their conscience and they will call in their own witnesses to testify against this trumpet, and their evidence will condemn it. But it will not suffice, for this key will work out the answer, but no other; and that is not all. I do not receive the testimony of men, but of God, for he works and he shows me his works, and as I hear I judge, and his works bear testimony to this prophecy. Now, the next witness that the ministers of Satan resurrect as a witness against this trumpet is Christ; and he testifies to the fact that his body was the temple they tore down, and it was formed of the word of God, and it is the true bread that his children eat, and that his children are invisible to the children of Adam. Thus, his evidence is not taken, because he does not give the desired evidence. Therefore they will say to Christ, Stand aside; at a more convenient season we will hear your testimony. Thus, by the sounding of

this trumpet and hearing this prophecy and the use of this key, their hearts will begin to ache and their ears will begin to burn, for the things prophecied in this prophecy will begin to be brought to bear upon them, and their conscience will desire a more correct definition of the prophecy of this book. Then they will resurrect Moses and Elias, and it will be said to them, saying, What think ye of Christ? And they will testify to the fact that they saw the transfiguration of Christ, and the son of God was as bright as the light, yea, above the brightness of the sun; and that the son of God did sacrifice his body that his father prepared for him. And here they will be told to stand aside, for they are not in possession of the desired testimony. Then they will begin to resurrect the old prophets, and will fail to find one that is in possession of evidence to suit them; and the rod of correction, which are the deeds of this prophecy, will begin to be felt; and the more witnesses they call up the more weight this prophecy will have, for none of God's prophets will testify to anything to suit them. Then they will call Joseph, whom they say is a type of Christ, and he will be sworn to testify to the fact that this prophecy is heresy. And Joseph takes the witness' bench and certifies that he was in the service of King Pharaoh, and that he prophecied a great famine that was to come after seven years of plenty; and upon account of this prophecy the children of Israel came down into Egypt and became servants also unto Pharaoh, and God with a strong hand led them out of that bondage, and Pharaoh, being in pursuit of them, was drowned in the Red Sea. Then it was that he discovered that he had been in the service of Satan and had done all he could to promote his cause. Thus Joseph acknowledges that he was not a type of Christ, neither was he in the service of Christ, but in the service of Satan. So Joseph has to stand aside, for he is not in possession of the evidence desired. Thus the ministers of Satan resurrect every person in search of evidence to prove that this trumpet and the prophecies herein contained are heresy. But the old hardshells, as they call them, they never call one of them, but they will call everyone except them to try to condemn this prophecy and put to silence this

trumpet; for by this key it looks as if the world will be condemned and we will be overthrown as Sodom and Gomorrah. Now all are called up except the old hardshells, or Primitive Baptists, and I will call them. And I will also accept some of the witnesses that the ministers of Satan have put to one side, or, rather, holding them in reserve (to-wit, Christ), for they believe Christ is in possession of the necessary evidence to condemn this trumpet; for they believe that Christ is full of eyes, before and behind, and that he can see all things; but they also think Christ is wise enough to withhold his best testimony until he understands the case in question more perfectly. So, by their holding Christ in reserve they judge even Christ. Thus they have exalted themselves, and the more they strive to master this prophecy the more degraded servants of Satan they make themselves. But I said I would call up the Primitive Baptists, so let us see what John the Baptist testifies, and thus talk it as this key directs. John was a man of like passions as we are, and his works testify to the correctness of this prophecy; for he was a man called upon by the master to make ready a people that were prepared for the Lord. Thus he never prepared the people to meet their God in peace, but made those ready that were already prepared. But we see people going to John the Baptist that were not prepared, and he rebuked them, saying, O ye generation of vipers. Now, these men that John refused were men of like passion as he. Now, minister of Satan, according to your theory John did wrong, for they were people like you and I in the letter. Thus John's testimony was in favor of this prophecy, and by his acts he assumed the name of the Baptist, becoming John the Baptist; and he was the first man sent from God to make ready people who were prepared. And the first now means the original, and the original means primitive; but ye call them hardshells and try to assume the name of primitive yourselves. Thus your works condemn you, for the words old and hard condemn you, in that you acknowledge that you are the younger. Thus you will not do for primitive, and if you will not do for primitive, by your own acknowledgment you must be modern institutions, thus testifying yourselves that you are in-

stitutions of Satan. Thus you are witnesses against yourselves. Now, I have resurrected the Primitive Baptist that you were afraid to call, for your heart and conscience condemn you. But I will call Paul to the witness bench. Paul says, and testifies to the same, that if our earthly house of this body be dissolved, we know we have a building of God, a house not made with hands eternal in the heavens. Now, our bodies being dissolved, they do not require a house in heaven, but the dissolution of our body is the returning of it whence it came; and he says, as touching the deeds of the law, which are good deeds, he stood blameless; but in that condition he found he was serving Satan, for the things he thought to be unto life he found to be unto death. Thus he was driven to the point by coercion to acknowledge that God did all his work to perfection; and he says, Why are we baptised for the dead if the dead rise not? That is, why are we buried in baptism in memory of his death and burial if we died not in him; for if you died not in him you are yet in your sins and Christ has died in vain, our preaching also is vain, and we are yet under the law of sin and death, and no flesh is justified before God by the deeds of the law. Then, if we died not in Christ, we are without hope and without God in the world, for we condemn the son of God afresh and accuse him of not doing what he said he would do; and our own work condemns us if we are not buried in baptism in memory of his death and burial, that is, if we are honored by the Holy Ghost; but if not, then we must be reconciled to him, that is, trust the work he has done and be perfect men and perfect women in morality, for that is the condition God made us in and said we were very good, which means perfection, and commanded us to be perfect as he was perfect, which means be a perfect man as he was a perfect God, and have no fear of perishing, or hypocrisy, about us.

CHAPTER XLVI.

"Jacob have I loved, but Esau have I hated."—Romans, Ninth Chapter, Thirteenth Verse.

We learn by controversy and reasoning, one with another, that this text contains some doctrinal points hard to be understood. Though we are commanded to shun, not to declare the whole council of God, we, as finite beings, say sometimes that some scripture is a great mystery, forgetting that we have the keys of the kingdom. We see that if any man lack wisdom, let him ask of him that giveth to all men liberally and unbraideth not, and it shall be given him. We also learn that prayer can open and none can shut, and shut and none can open. Prayer, then, must be the key of the kingdom. Then, when the scripture is dark to us, let us use the keys, but let us ask in faith according to direction. Now, by illustrating, we often reveal to others some of the mysteries of the scriptures, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. So we are without excuse. Then don't become offended if I illustrate in explaining this text. Rebecca (Isaac's wife) was the mother of the two persons named in the text, and I reckon no child of God will offer a word against her being the type of the Holy Ghost, and yet her son Esau, before he had done either good or evil, was hated by God. We see that the two were twins and born at the same birth. Now, there is no use for me to further illustrate the woman's travail and pain to be delivered, for all of mature age understand that it pleased God to use Rebecca to illustrate with. We see that Isaac was a type of Christ and used to illustrate to us that Christ was with the father before the world was, and Rebecca was a type of the Holy Ghost and use to illustrate the fact that she was also of near relationship with the Trinity before the foundation

of the world. As Rebecca was in travail and pain to be delivered, and was delivered of two children, and God hated one of them and loved the other, also when time was in travail and pain to be delivered, and God said, Let there be light, and light issued from the bosom of eternity, there were two children brought to light or born at the same birth, and God loved one of them and hated the other, because one of them was his much beloved son, Jesus Christ, and the other was the Devil; therefore he hated him. Yet they were twins in the bowels of eternity, they were both brought to light at the same time, and they were enemies, one to the other, before they were delivered, always have been and always will be. We see, then, that God had a perfect right to love Jacob, because he represents his son in the beginning of light, also a right to hate Esau, because he represents the Devil in the beginning of the same, the Devil having had an existence ever since God had an existence, and being antagonistic to God; therefore God was familiar with or, rather, well acquainted with the cunningly devised fables of the Devil before the world and the fullness thereof was spoken into existence. Therefore the bride or husbandry of the father of light stands as a city fenced or a garden enclosed. Then Jacob have I loved, but Esau have I hated, because Esau (spiritually) is the Devil himself. Here let me illustrate. When we plant our crop we are sure that we have it enclosed with a fence sufficient to keep the enemy of crops out of the field, such as beasts of the forest. They are enemies to our crops and unless we secure them with fences the beasts of the forest will destroy them. Also before God sowed the good wheat, or his children, in the world, he had it sufficiently fenced so the enemy (the Devil) could not destroy them. This reasoning stands in together with Revelations. Then, when the Devil saw that he was defeated, he went to work to see what he could do, and he sowed the tares in the field (the world), because he could not make a world (a field). Then he must have sown the tares in God's field, and God, by wisdom, built a house for his children (the good wheat) to live in; and as the Devil could not build a house, he imposes his children into the house that God built by wisdom; hence we see that the

Devil is an imposter, he and all of his posterity. We see also that the servants would have taken up the tares, but God said, No, let them grow together until the harvest and I will separate them from my children (the good wheat). Now, we see the Devil, together with all his children (the tares), at work together, and the house (our body), that wisdom built, is his palace, because he imposed himself in there; and his goods are in peace. But when the strong man comes into our house (our body), he spoils his (the Devil's) goods wherein he trusted. Now we have Jacob and Esau together again, one of them is a child of God and the other a child of the Devil, the two struggling together as usual, and this is the warfare continually going on within our body (the house), and when this old body of ours is dissolved there will still be the same two children brought to light again, and each one of them will return to his own father, whence he came, because God has ordained and predestined that the children of the Devil should not inherit his kingdom; and when he comes again the separation will take place, yea, the tares, or children of the Devil will be eternally banished from God, only to inherit those things which they father the Devil has for them. Then the good wheat, or children of God, will receive the welcome applause, Come in, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. He that has ears to hear, let him hear that.

CHAPTER XLVII.

And Isaac brought her into his mother, Sarah's tent and took Rebekah, and she became his wife."—Genesis, 24th Chapter, 67th Verse.

This text of scripture contains some beautiful illustrations that God made use of that we might more thoroughly understand his ways. Don't fall out with me if I interpret them, for that is my business, and for the attempt I am alone responsible. The text as a whole illustrates the Godhead or the trinity, in which a conversation took place, and that conversation was about future events. In the conversation the father said, Let us make man. Hence we may bring Abraham into the illustration, which consolidates Abraham's family into our text. We see that while Sarah remained barren it was a grief to her because she could not bring a child as heir to their inheritance. Thus we see a conversation was held between her and Abraham. She said to him, I pray thee, go into my maid; it may be that I may obtain children by her. Thus we see that while God and his wisdom remained in the bowels of eternity and the spirit of God moved upon the face to the water, his wisdom, being his wife, the only helpmate he had, became restless and desired a son of God, and we see by this that the woman is the weaker vessel, because he acted through the persuasion of his wisdom (wife) and did things that grieved him afterward, as we learn in the illustration of Abraham's acts. But we see, according to promise, when the fullness of God's time came, Sarah brought forth a son, whom we find to be the heir of Abraham's substance or property, and by this we see that when God's time came, wisdom brought forth a son, and that son is the heir of the substance of God, his father. Now we have the trinity—God the father, wisdom the mother, and Jesus Christ the son—shown to us by Abraham the father, Sarah the mother and Isaac the son. Here I have

launched out in the deep, and if you can't go with me, stand on the shore and I will teach you out of the ship. Abraham, get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee. Now, we see that it is necessary that Abraham and Sarah make some preparation, for they are going to leave the old home, so to speak. So it seems they prepared themselves a tent, which would be easy to move and would serve them as a house. Here we see the Godhead moved by wisdom to leave the climes of glory, yea, the kindred angels, and come to a land where he was a stranger. Then God, by wisdom, his beloved helpmate, was moved to build them a house, and by his wisdom formed that house of the dust of the ground, which is our body. Yea, know ye not that ye are the temple of the living God? Now, we see that Abraham and his family sojourned in a land wherein he was a stranger, and they dwelt in tents, and it came to pass that Isaac was grown and he must have a wife, and the old servant went back to the very same old homestead, to Abraham's kindred, yea, to the very same land that Abraham and his family came from, and there took a wife and brought her to Isaac; and her name was Rebekah, and Isaac took Rebekah into his mother's tent and she became his wife. Now, this son of God being grown, it becomes necessary for him to have a wife, and the spirit of God, yea, the old servant, went back to the old homestead, yea, the very place where God came from, yes, to his own kindred, and there took the Holy Ghost and brought her to Christ, and he took her into his mother's (wisdom's) tent, and she became his wife. Now we see that the bride, the lamb's wife, came from the same place that he came from, and our bodies are the place prepared for them to live in; hence we see that the son of God did not take a wife of the people among whom he dwelt, wherein he was a stranger, but used the church and the people thereof as one eternal illustration to show his eternal power and Godhead. Amen. I might have shown more in the foregoing text, but will use other texts to show the balance, God being my helper.

CHAPTER XLVIII.

A body hast thou prepared me."—Hebrews, 10th Chapter, 5th Verse.

In this text we behold the gospel, the true bread that came down from heaven, and except ye eat of it ye have no life in you. It seems that the son of God spoke to his father, and said, A body hast thou prepared me; and it is very true that he knew what his father prepared it of: The word of God was made flesh and dwelt among us. Now, the son of God was with the father before the world was made, and he left that holy place and came to this earth, where he was a stranger, and he took flesh and blood upon him like ours, yet without sin, and that flesh and blood was formerly the word, the one that stood as a lamb slain from the foundation of the world; and wisdom furnished her table with the meat of this body which the son of God took upon him. The meat of this body was prepared by wisdom for the guest to eat at the marriage of her son, yea, saith the son, Except ye eat of my body ye have no life in you. Now, his body is the gospel and this is the great day of the marriage feast. The bride says, Come (to the wedding), for all things are now ready. Yes, I, wisdom, have built her house (our body), she hath killed her beast (the body that her son took upon him, the gospel). She hath mingled her wine (the blood of the body that thou hast prepared me). She hath also furnished her table, and except you eat of my supper, that I (wisdom) have prepared for the wedding of my son, ye have no life in you. Yes, the son says it is free to all mothers' children, and Except ye eat (the gospel) my body and drink my blood (the wine), ye have no life in you. He makes it free to every one of his children (the good wheat) that dwell in the house that his mother formed of the dust of the ground. Yes, come to the wedding. But here we see some that are so lame in both ankles that when the door

is open they cannot move either one of their feet, yea, even when they stand near the preacher they cannot use their hands until the gospel says, Stretch forth thy hand. Then they can give the preacher their hand, but they feel so small they would hide if they could, and they feel so poor that they have scarcely anything to give the church to eat. They think if they were like one of those old brothers or sisters they would not mind coming, for they have several loaves and fishes, and here I am, with nothing to set before them but some husks. I know they cannot eat it, and I do not know what to do; but how beautiful they are, even the feet of them that preach the gospel, yea, they are all so lovely that after a while the little fellow throws his husk as far as he can send it. Then his angels receive their strength and he leaps forth and stretches out his hand to the preacher and is received into the full fellowship of his brethren. Yea, suffer little children to come unto me, for of such is the kingdom of heaven. Then when they come with the house trembling, the older brethren comes to the house that the child is in, they are apparently, to the child, sad, for they cannot help shedding tears, for they have been toiling hard in rowing (praying) for the church. Then they approach the child with their measure full, heaping up and running over, saying, Father, why didst not thou give me a kid that I might have made merry with my friends? Yea, their minds run back to their own experience, and it seems to them that the little mess that they give in is comparatively nothing to what this, my younger brother, has been given; for it appears to me that the church never rejoiced when I joined as they are now, for see how they make merry because thou hast given this, my younger brother, so much to tell, until the whole church is rejoicing. But Jesus takes the little child in his arms and blesses him. This is the way they all come to the feast. Yea, they all come, thinking their father has given them nothing to make merry over.

CHAPTER XLIX.

"Is not this the carpenter's son?"—Matthew, 13th Chapter, 55th Verse.

In using such texts of scripture as this I can trust only the divine spirit for guidance, and as I believe that prayer is the key of heaven. I try in much weakness to use it. The dish or platter upon which the meat lies, which I shall present to you in the foregoing text, is intended to build up the inner man, that by it our spiritual strength may be renewed. Here I illustrate. When a carpenter goes to build a house for himself, he first considers the matter carefully, and in his mind he can see the whole arrangement complete before he goes to work. So before God commanded this world into existence he, by wisdom, considered the whole arrangement, and built a house for himself eternally in the heavens, for if our earthly house of this tabernacle be dissolved, we know we have a building, a house not made with hands, eternal in the heavens. This is the old home station, the holy of holies, yea, the sanctum sanctorum, the eternal kingdom of God, where the son of God, our eternal high priest, is sitting upon the right hand of his father. But we have a field and sometimes we build us a weather house in it, because we are wise enough to know that we need it sometimes. So also Abraham and his wife knew they would need a weather house, and I reckon they built one out of cloth that would serve them and would be easily moved, because they were going to a land, wherein they were strangers. Now, we know what we build our weather houses of, and we know that tents are made of cloth; but God has a field, which is this world, and we see the Godhead moved by wisdom to leave the house that he built and sojourn in a land wherein he is a stranger (for man by nature knoweth not God). Therefore he built him a weather house out of the word of his own mouth, yes, the word became

flesh and dwelt among us, and we saw it, and the son of God came to the field and took flesh and blood upon him. That was his house, and at a set time he was to sacrifice that house for the sins of every man that cometh into the world. Then, as God was the carpenter that built his son a weather house out of the word, we might safely say that the son that dwelt in that house is the carpenter's son. Reader, don't think that that son died for your sins; but the house stood as a sacrifice, or as a lamb slain from the foundation of the world for the sins of the children of Adam; but the children of God do not commit sins, because they are born of the spirit, which is the Holy Ghost; but that the world might be honored the bride also came to the field, and when she came there was no sacrifice to make, for her children never sin. Therefore there was a marriage to take place, and after marriage a multiplying, and this multiple were the children of God; therefore they cannot commit sin, because they were born of the spirit, and that which is born of the spirit is spirit; these are the ones that were treasured up and preserved in Jesus Christ from the creation of the world. Now, that the field might be honored, the bride comes to it and is to stay a few days, and she married the son when she came, and as they are to stay in the field a while there must needs be a weather house; therefore, as we suppose that Sarah made Abraham's tent, we also say that wisdom built their weather house of the dust of the ground, and this house is wisdom's tent; therefore, when the son of God married the Holy Ghost he took her into his mother's (wisdom's) tent, and she became his wife, and she conceived by him and brought forth children; and as the manger conceived by the Virgin Mary, so we conceive by the Holy Ghost; yes, the child of God is already born when we (the house) get possession of it. Then we can see because the child of God is in us, and it is the child that sees, and that light makes us feel awful bad, and we then begin to mourn because we never mourned before, and the larger the child becomes the more sins we see, until there is a lofty mountain of sin heaped upon us. Then faith, like a little mustard seed, will move that mountain, but we at that time are faithless and we are obliged to wait for

the wonder-workings of our father and mother so as to gain possession of faith, and when we see that our father is greater than all, we put our trust in him, for we know that none can pluck us out of his hand; therefore we lose the sting of danger, and when we feel in need of anything he gives us the privilege of asking for it, or in other words, he has given us the keys to open and help ourselves, for he has prepared good things for us. Then these children that are born of the spirit are spirit, and a spirit is their mother, and the field and the fullness thereof were made for the glory of the husband, and when the woman (the bride) came to the field it surely was honored, for she was his glory; therefore he did not spare anything to make her and her children comfortable and happy, etc. But the sins that we committed, which caused him to make that sacrifice, causes us to think sometimes that the child of the first Adam is or can be saved in eternity. Such is not the case. It would be better for us to die in infancy, while we are good and before we commit sin, while we are children of God. What a pity that we should live to become children of the Devil and go to hell, or be put to so much trouble to become children of God again.

Don't you see the absurdity of the child of Adam being or ever becoming a child of God?

I tell you we can only see the invisible things of God by the things that are made.

CHAPTER L.

"Ye are of your father the Devil."—St. John, 8th Chapter, 44th Verse.

The savior of the world, when he uttered the text that we have under consideration, was apparently speaking to the children of the flesh; but, as we are commanded to search the scriptures, let us reason a little together and see if we can determine positively to whom he was speaking. He spoke the words that I speak, They are spirit and they are life; therefore he must have been speaking to the spirit that was in those people. Again he says that the tares are the children of the wicked one, and the enemy that sowed them is the Devil; and we learn that God made all things that were made, and that he formed the children of the flesh of the dust of the ground. Then we are obliged to decide that, if the Devil made no man, and the Savior was apparently speaking to the children of men, he must have been speaking to the tares that were in the children of men, which we find to be the house that wisdom built; and that house was very good until the tares got in possession of it and made it as filthy as a manger. Then we determine positively that the savior spoke to the inner man, which was a tare and belonged with the generation of vipers. Now, as I want to make it plain, so as to be easily understood, I wish here to illustrate; and as we can find no house for the Devil, except the one that he has imposed himself into, I shall have to go to our fields. We see the father, or husbandman, sowed nothing in the world but good things, and he will not house anything in his barn but the good wheat, which we learn to be his children, and his children are all he cares for. We plant only good seed in our field, and yet we find tares in it, and we may take one of those tares or careless weeds and fertilize the ground and

cultivate it the best we can, and it will never bear a single ear of corn or anything else that will be of benefit to us; but, on the contrary, will be an injury to our corn as long as it lives. Now we are coming very close to the meaning of the savior's language when he said, Ye are of your father the Devil. He was speaking to the children of the Devil, and not the children of Adam, because the Devil never put one child of Adam in the world, and, furthermore, Adam was the workmanship of God by wisdom; therefore the Devil and all his children are imposters in the field of God, which is the world, and when we undertake to make a child of God out of a child of the Devil by fertilization or cultivation, we only make proselytes, and when they are made we make them twofold more the children of hell than ourselves. Then it would be a better plan to not cultivate them in spiritual things, but rather to abstain from spiritual cultivation in their presence; for Paul says we wrestle against spiritual wickedness in high places, and the savior agrees with his saying, for he commands us not to cast our pearl before swine; also the carnal mind will not receive spiritual teaching; therefore it is perfectly absurd for us to attempt to send the gospel to the heathen, or even preach it where it is not wanted. We might as well go out to my barn and preach to it and try to get it to let me come into it, as to preach to a carnal man to try to get him to let the spirit of God come into him. Why, bless us, the old barn is willing for me to go into it, and always has been. So is the carnal, or, rather, the natural man, willing for the spirit of God to come into him; but there is the child of the Devil that the Savior spoke to. He objects to the spirit of God coming in there, unless he will come on his terms, and that is to fall down and worship at the door before he comes in, and that is not God's way. God first binds the child of the Devil, and then he enters the man, unbeknown to the man. That is God's plan.

CHAPTER LI.

"Know ye not that he which is joined to an harlot is one body?"—I Corinthians, 6th Chapter, 16th Verse.

We know that this text contains things of the spirit, and to some it is hard to understand, because the carnal mind is in enmity against God; therefore it is not willing to receive the spirit of God, unless it can receive it upon its own terms; but the spiritual mind can receive it, provided it is cooked right, that is, if it is explained thoroughly, the little child can receive it and understand it. Now, we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servant, for Christ's sake. Thus we see that when the bride (the lamb's wife) prepares the mess and sends it to the children in earthen vessels, which vessels we are, then the little child eats it and relieves the vessel (the preacher.) Now, in order to get understandingly at the meaning of the text under consideration, we will be obliged to use some of God's illustrations as laid down in the will of God. Thus, Jacob and Esau were men as we are, born of the flesh, and as God prefers using them and their families to illustrate the Jebisite, the Perivites, the Amonites, and all other kinds of ites, in these latter days we propose in this text to show it to you, God being at the helm. Now, you that have eyes watch, and ears, listen. To you it is, too. Our Jacobs in the latter days, when they set a determination to do something for the Lord, that they may receive a blessing, the first thing they do is to supersede the Devil; therefore they flee from him, as did Jacob from Esau, because they are afraid of him, as Jacob was afraid of Esau; yea, we run away to a place that we believe to be the church, and join ourselves, through a slavish fear, to some of these ites that are spoken of, believing, through that fear, that the church is a safe resort from the Devil; therefore he goes to work as the balance of

the Jebusites for the ites he loves the best. In his condition, not knowing the law of that country, he works faithfully for Rachel, because she was a beautiful woman. Also the latter day churches are a great deal more beautiful than the original to the latter day Jacob, therefore he runs and hides from the Devil in the family of God, as he thinks, and goes to work hard, because he loves what he claims to be the contract or covenant between him and God. He has gone there through fear of the Devil and is working in the hope of reward. Now this is the wisdom of the world, but we see that it is foolishness with God. But here is Leah, the original old style. Jacob did not want her, because she was tender-eyed. Yes, we are commanded to watch and be tender to the little ones; but Jacob did not want her because the younger Jebisites are the most beautiful to the natural mind. Therefore Jacob did not want the primitive, or Leah, the oldest, because she is not so beautiful; yet he believes he should join the church, and believes the younger suits him best, and he sees he has worked enough, according to his conception of the covenant, to call upon the ruler for admission unto his beloved. So he marries, but marries in nature's night, and fully believes he has joined the church, or Rachel; but when light comes it is Leah, the law of that spiritual country is to marry the primitive, and after marrying work comes in; so he will not have her to be his wife. But the ruler says the marriage is right, for the oldest is the true one that man must join when they are prepared to marry. So Jacob consents that the primitive or oldest is the right one, but he does not love her, because she is not so beautiful, she does not have so many winning ways, she is not as fantastic as Rachel the younger. So the ruler lets him do as he pleases, and he takes Rachel also and joins himself to her, because he believes that the younger or Jebisites is the place to hide from the Devil, because he fully believes that they are genuine. He that has ears, let him hear. Then know ye not that he which is joined to an harlot is one body? Now we see he feels secure from Esau, the Devil. So he goes to work, satisfied, goes to preaching, goes to taking care of her father's flock. Now, the ruling among all the ites

is that a preacher cannot preach without pay, so the ruler covenants with him to give him a salary if he will take care of the flock, that is, feed them and water them and watch over them. So he agrees to take the job for a certain specified salary. Now, what do we see him do? He takes poplar poles and any kind of poles that he can peel, and peeled white streaked places on them and laid them in the troughs where the stock came to drink, so that when they came to drink they would conceive by those streaked poles and bring forth ring-streaked and speckled, for such were to be his wages. Now, the idea is to get all for his preaching he can, for he is an hireling and careth not for the sheep. So when there is a large congregation and rich men (who are the stronger) are present, he puts in the streaked poles for the stronger stock to conceive by; but when only a few poor, little, old weakly ones come, he does not put in the poplar poles, for they cannot pay much. But still he sticks to Rachel, believing she is the right one, and only once in a while he thinks of the primitive (Leah), but when he gets about all he can by taking care of the flock, he runs away and carries all that he has gotten by preaching. But what did his fantastical Rachel do? Yea, she stole her father's images. And what did she do with them? She hid them. Where did she hide them? In the works of the law. Now, the father of the ites of the latter day must be black; therefore his image must be justified by the deeds of the law; and as God's children are after his own image, we would say that the children of the Devil must be in his image, and his image is black; therefore they are hidden in the camel's stuff or the deeds of the law; therefore even her father cannot move her off the works of the law, because her husband defends her. Therefore, when her father comes and makes a general search he cannot see that she bears his image, for he knows that he is black and he does not believe that she has his image; therefore he and her defender make an agreement not to interrupt one another any more. So Jacob, her defender, decides to retire from the ministry, because he has enough to live on. But still he fears Esau (the Devil). So he and Esau meet and become friends. So, now he has made peace with his enemies,

he lives quietly with his family, through hope of reward the balance of his life. Then know ye not that he which is joined to her is one body?

And he that has ears to hear, let him hear, for the gospel is sharper than any two-edged sword, and this is only to be made fun over by those that cannot hear. This is one of God's illustrations, and the half has not been told yet, for the travail, marriages and works of Esau while Jacob was gone have not been touched, neither have the death of Rachel, etc., but I have hinted enough to satisfy those that can hear who it is that is one body with an harlot. Remember, where you see a woman mentioned there is some kind of denomination mentioned.

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise father, son, and Holy Ghost.

CHAPTER LII.

"Arise, take up thy bed."—St. Matthew, 9th Chapter, 6th Verse.

This text contains our nature and the beauty of holiness. Also we see in it the quickening spirit enter into the house and the power of God; therefore we should be very cautious how we condemn others, for the scriptures say, Happy is he that condemneth not himself in that thing which he alloweth. Here we see the power of God to forgive sins, because when he quickens a man, or, in other words, when God is pleased to honor one of the vessels that he has prepared to honor, we find that the vessel conceives by the Holy Ghost; in other words, we will use God's own illustration to make it plain. When the manger conceived by the Virgin Mary there was the first born made manifest, and, to illustrate, by the manger we see our filthiness, spiritual wickedness, and the reason he was laid in the manger was because there was no room for him in the inn. Now, an inn is a place where great preparations are made to entertain travelers, and he was a traveler; but the inn was full and there was no room for Christ there. Now, when a child is born of the Holy Ghost, that child is also a traveler, and wherever we see a carnal man making great pretensions of religion, that man is the inn, and there is no room in that man for the child that is born of the Holy Ghost; therefore its mother lays it in the heart where there has been not preparation made to entertain travelers, but she lays it in the place where the beast has been fed. Then the vessel is honored by the God of heaven by using us as his house. Then we feel the quickening influence of God, but we do not know what it means. It surprises us; we do not know what it is or where it comes from. Then the scripture is fulfilled where it says, The wind bloweth where it listeth; and ye can hear the sound

thereof, but cannot tell whence it cometh and whither it goeth; so is every one that is born of the spirit.

Well, now we have the house or vessel honored and the man quickened; but he is not sick, but as soon as he begins to hear the gospel that begins to show him the light that is in him, yea, a well springing up in him unto eternal life, yes, the little child begins to feast upon the milk of the gospel from its mother, and thereby it begins to grow, and the man begins to feel sick all over, because of the light of God's countenance shining in his heart where the beast is. I tell you he feels sick and perfectly helpless. Then he wants a physician, and he trys all of them that he can hear of, and spends all his living, but none will do him any good, so he is at the point of death when the good physician comes and forgives his sins, yea, Jesus says to him, Take up thy bed and walk. Now he feels that if Jesus had not come that way he would have been lost. Here is where we must be very cautious or we will get into more trouble and darkness. Here is one of the children that are objects of eternal inheritance. It was born of the spirit, which is the Holy Ghost, for that which is born of the spirit is spirit; the Holy Ghost is God, and God is a spirit. Then this child is born of God and is an heir of eternal inheritance, and it takes up its abode in our hearts, where the devil is, and it is stronger than he is, and it binds him and spoils his goods wherein he trusted; and the man, vessel, manger or house is honored by the father laying one of his children in it; and it does not commit sin because it is born of God, therefore it cannot commit sin. It is one that is to sit at the table at the great feast to eat of the true bread that came down from heaven, which is his body, and is the gospel he was elected to be killed for, the feast from the foundation of the world, and if we don't mind and be very cautious and pray to God to reveal his will to us, we will worship the sacrifice instead of the one that made the sacrifice; and we will not stop at that, we will get to believing that the house, the vessel, the manger that the child lives in is an heir of eternal inheritance. Here is where so much trouble comes from. Yes, the reason we do not see, eye to eye, and all speak the same thing, flesh and blood, which make

our mortal bodies, was formed out of the dust of the ground and cannot be an heir of eternal inheritance, because dust we are and unto dust we shall return; and we are dead in trespasses and in sins, and it takes the power of God to call us from the sepulcher where we lie. Now we see that God not only has power to forgive sins, but also has power to raise the dead. Now, to the latter clause of the text, Take up thy bed and walk, Jesus could have as easily said, Arise and walk, as to have said, Arise, take up thy bed and walk. But we see that all scriptures are profitable for correction for reproof in righteousness, that the man of God may be thoroughly furnished unto all good works, and we see that Jesus said to the sick man, Take up thy bed. Now, as Jesus did, we also have a use for the bed, which we learn to be pride. Yes, pride is a part of our nature, and when Jesus speaks to us and bids us arise, he suffers us to take our pride with us, for it would be profitable to us. When we say pride we do not mean vanity. We mean pride. If you see a man that has no pride he is in no manner account for any thing, and that is not all, he is a thief, and he is below the respect of the very brute creation. A proud man or woman is the noblest of God's creatures. He holds up his head in due respect to all his surroundings. He loves himself, he loves his neighbors, he loves everybody that loves himself; he is too proud to degrade himself even by speaking evil of any one; he will not stoop to take the least object that is not his own; he is too proud to take an insult even from his enemies; yea, he is too Godlike to degrade himself by the least conceivable mean act. This is the very bed we all lie on, sick or well. This is the way God made us, and this pride God requires of us; it is graceful; a proud man or woman has friends wherever he or she goes, and are respected by all. Yea, the Lord Jesus was the proudest being that ever existed, and he was so graceful that it is by his grace that we were saved; yea, anything proud is graceful. But it is too often that we degrade ourselves by vanity, yes, vainglory. We are too vain to expose our ignorance by trying to have someone teaching us anything. We will go in company and flirt and frisk around until all the wise, proud, noble people

who are there will see we are fools. Then we soon feel our vanity. But a proud person will not do anything to degrade himself in the least; he is too Godlike, and that is the way God wants us to be, for he formed us that way and he says to take that with us wherever we go.

I am dwelling on the mountain, where the golden sunlight gleams
O'er a land whose wondrous beauty far exceeds my fondest dreams;
Where the air is pure, ethereal, laden with the breath of flowers;
They are blooming by the fountain, 'neath the amaranthine bowers.
Chorus—
Is not this the land of Beulah, blessed, blessed land of light,
Where the flowers bloom forever, and the sun is always bright?

I can see far down the mountain, where I wandered weary years,
Often hindered in my journey by the ghosts of doubts and fears;
Broken vows and disappointments thickly sprinkled all the way,
But the spirit led unwearying to the land I hold today.
Chorus—
Is not this the land of Beulah, blessed, blessed land of light,
Where the flowers bloom forever, and the sun is always bright?

I am drinking at the fountain, where I ever would abide,
For I've tasted life's pure river, and my soul is satisfied;
There's no thirsting for life's pleasures, nor adorning rich and gay,
For I've found a richer treasure—one that fadeth not away.
Chorus—
Is not this the land of Beulah, blessed, blessed land of light,
Where the flowers bloom forever, and the sun is always bright?

CHAPTER LIII.

"As in Adam all die, even so in Christ shall all be made alive."—I Corinthians, 15th Chapter, 22d Verse.

In this text we see two distinct heads, which we propose, by the assistance of the divine spirit, to make plain by using some of God's illustrations. We also see in the text God's predestined purposes in using his own creatures according to his own will and purpose to glorify himself. In this illustration God uses the posterity of Adam and Eve, which are the children of the flesh and not the children of God, for that which is born of the flesh is flesh. They are the children of the first Adam, and they are the house that God built by his wisdom (his wife), for she was his helpmate, and the only one he had, and he built the house which is our bodies, for the purpose of his own glory; and we find that God is glorified in using us, the posterity of Adam, for his house; that is, he and his husbandry dwells in us while he is in the field, which is the world, and we serve him for that purpose. Therein we are glorified in him, and he in us; and we are flesh and blood, and flesh and blood cannot inherit eternal life. Here I illustrate a little. When our wives come to our fields and bring out little children, if it is bad weather (as the latter days are bad spiritual weather), we take them to our weather house, which we have prepared for the purpose of our own glory, and there we entertain them the best we can; but when the mother starts home (if she knew she would never go to the field again—she would have no more use for the weather house), she says to the children, Come, children, let us go home, and she takes every one of them with her and goes home. So our bodies are the house that God has prepared for a weather house, and he is using it now, for his bride has come to the field, which is the world, and he takes her and the children into our hearts and here he entertains them the best he

can. But the time is near at hand when she must go home, and when she starts she will take every one of her children with her, and she will have no more use for the house, which is our bodies, for she knows she will never come to the field, which is the world, again. Therefore she will have no more use for our bodies, which are the weather house, for when the family all get home they have a better house than a temporary weather house; for if our earthly house of this tabernacle were dissolved, we know we have a building, a house not made with hands, eternal in the heavens. Now, as our bodies were formed of the dust of the ground, God says, Dust thou art and unto dust thou shall return. This God said to Adam when his posterity was all in his loins; therefore all the children of Adam died in him, every one of them, without the escape of a single one. Therefore, as in Adam all die, let us see who it is that shall be made alive in Christ. We should notice those two "alls" very minutely. If we do not we will perhaps miss the marrow of this text; therefore we will not be benefited by it. Let us notice God's illustration. When God had formed Adam (the house) of the dust of the ground, he breathed into him the breath of himself, that is, his own breath, and the man Adam became a soul, yes, a living soul. Notice, the very thing that God formed of dust became a soul, and it was a live soul, and as Sarah's tent was her house, made of cloth, it was easily moved. Also our little weather houses in our fields are easily moved, which shows to us that when God speaks we are easily moved. Well, God spoke to Adam, and said to him, Multiply, and he obeyed, and that multiplication never has ceased, and we are today the children of Adam by multiplication, and we breathe the breath of God yet. And this Adam was of the earth earthy, and he was a thing that God made to illustrate with to show us the second Adam, who is the Lord from Heaven. He is the one that we breathe the breath of. He comes to the field and he marries the Holy Ghost, for she is the bride (the Lamb's wife.) Yes, he takes her into his mother's (wisdom's) tent, as Isaac did Rebekah, and she (the Holy Ghost) becomes his wife, and they must multiply.

Now we see the Holy Ghost is the wife of the Son of

God, as Rebekah was the wife of the son of Abraham, and there must be a multiplication therefore as Eve conceived by the first Adam, so also the Holy Ghost conceived by the Second Adam, and she brought forth children, as Eve did by Adam, and that multiplication between Jesus Christ and the Holy Ghost is also going on yet. Now this multiplying is the second all; they are the children of God, he being the Christ and in Christ, all shall be made alive. These children are invisible, the same as their father and mother is invisible, and we are visible the same as our father and mother was visible, and God gives his children eternal life and they shall never perish, because they are born of God, which is the Holy Ghost. Yes she is their mother, and she is a spirit, therefore they are born of the spirit. Now we are the children of Adam. Yes, Eve was our mother and she was flesh, therefore we was born of the flesh, then that which was born of the flesh is one of them alls, and that which is born of the spirit is the other one of them alls; then as in Adam all die, even so in Christ shall all be made alive. Yes the first one of them alls covers the entire posterity of Adam without the escape of a single one, which shows us that the second one of them alls will cover the entire posterity of Christ without the loss of a single one; this is predestinationism; yes, such things God saw before the world was made. These children that are born of the spirit are the part that God predestinated to be saved from the foundation of the world, and here is a very nice opening to show the tares that was predestined from the foundation of the world to be lost, but as they are not couched in our text we must desist. Amen.

CHAPTER LIV.

"Oh, generation of vipers, who hath warned you to flee from the wrath to come?"—St. Matthew 3rd Chapter and 7th verse.

In the text that we have under consideration there appears to be only one generation spoken of, and it also appears that John was speaking to some of the people that come to him to be baptized. Now let us see whether he spoke to the people or to the spirit that was in those people. We find that on one occasion Christ spoke to Peter and said Get thee behind me, Satan. Now, Christ knew that Peter was not Satan, therefore his words must have been directed to the inner man, the spirit of Peter, or rather the spirit of the Devil in Peter. On another occasion Christ met a man and asked him what his name was, and the man said his name was Legion for we are many, but we see that Christ conversed with the man a little and something in the man began to pray that they might do so and so, and Christ granted their petition, for he knew what would come of them, and when they were all out of the man, he did not think then that he was a legion, judging from the fact that he was in his right mind. Now these are some of God's illustrations, but we propose to use the first. God used them people that John was speaking to to show how the Devil works. Adam and his wife was prepared of the Lord for a purpose of his own glory, and that purpose was a house for himself and family to occupy, but before God went into it the Devil transformed himself into the form of a snake and slided into them, so we see the first spirit we have in us is an evil spirit, and that Spirit is the strong man, armed, and before he is interrupted by the stronger, his goods is in peace, and he fully believes if he will do good that he will go to heaven, for he is already in one of God's houses and it gives him faith to believe that he will be saved. Oh, yes he knows that we are God's house, for God's will

says so, but his faith is a dead faith, but he don't know that it is dead, therefore he does many wonderful works in the name of God, but here at John's baptism is another institution of God's; here we see another arrangement prepared of God as was Adam; here is something that the Devil was hurled from; here he comes sneaking up as he did to Eve, but in a different shape; he always goes in a way that he thinks he will not be detected. Now we see he did not go to Adam, but to Eve, the weaker; also he did not go to God, but to the church; but John being obedient and on his watch, as all other preachers ought to be, he was sent to make ready a people prepared for the Lord, and he was fulfilling his commission, and here comes lots of folks that was not prepared, and he was only to make them ready that was already prepared, and when he saw that they were not prepared he cried out in the language of our text, "O ye generation of vipers, who hath warned you to flee the wrath to come." Yes, here the Devil was defeated by the preacher and hurled from the church, which is the kingdom of heaven. Now this is all the heaven that the Devil ever was in, or ever will be; he appeared to John, transforming himself as near like them people that was prepared as he could, and some times we see a glimpse of the very same thing, and if the people of the Kingdom was as strict now as the Baptists was then, he would get defeated every time and hurled away from the church, as he was then. Yes, they should only take them that is already prepared; this is hurling that the Revelator John saw. This illustration, together with that of Adam and Eve, witnesseth that we are the house, and sometimes we have a legion of the tares, or children of the Devil in us, but when Jesus appears to us the children of the devil are willing to go out, that is if they cannot get him to depart, for they know him by the description of him in his will, and they are cast out and they embrace the opportunity given them to go into the herd of swine, for Jesus knows what they are and what will become of them, therefore he that has ears to hear, let him hear; Now, by the illustration of God we understand that John was speaking to the people by Revelation, and the Revelation shows us that the meaning of what he said was to the Devil and his children, and what he said by Reve-

lation hurled the Devil from the kingdom of heaven. Now I will say that when we read the will of God (the Bible) we too often read like we did before we was converted, yes we overlook these golden illustrations, therefore we fail to be benefited by reading. The Bible only can be properly understood by them if the church would use more prayer and fast more they would fare better; yes they often would be benefited, wherein they feel barren; they receive no blessings on account of neglect of their duty; then I would exhort in the name of my master to abstain from walking after the flesh, for if we walk after the flesh we shall die, but if we by the spirit do mortify the deeds of the flesh, we shall live. Amen.

CHAPTER LV.

"By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous,"—Romans 5th chapter and 19th verse.

In the text that we have under consideration, we see four distinct heads that goeth out of it, and from thence it is parted, and in order to bring the meaning of the text to our understanding, we will use some of God's illustrations: John by Revelation saw a pure river of water of life, proceeding out of the throne of God, and of the lamb, this water that John saw then is the gospel now; and John also saw a flood of water cast out of the serpent's mouth. Now those two waters that John saw are two different doctrines, and they are both called gospel; the one is the gospel of Christ, the true bread that came down from heaven, and the children that are born of God live upon it; and the other is the gospel of the Devil, and his children, or tares, live upon it; thus, we must notice the words, obedience and many, for the word disobedience is diverse from the word obedience; also the two gospels are diverse one from the other; therefore they are antagonistic one with the other, as bitter and seet water cannot proceed from the same fountain; so also these two gospels did not proceed from the same author. By these illustrations we see that God and the Devil are antagonistic one with the other, but God being greater than all, none can pluck his children out of his hand, to the illustration of God as used in the garden with Adam, yes of all the trees of the garden thou mayest freely eat. This garden represents this world and the trees that we may freely eat of are virtue, hospitality, love, kindness, prudence, such things as these we may freely eat, while in a state of nature as Adam was; but the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. This tree was in the midst of the garden and Adam was in a state

of nature and Adam eat of the tree becaue he knew no voice but God's voice, therefore the Devil deceived Eve, but Adam was not deceived, but the tree which is in the midst of us in our day is the Devil and his fruit, or doctrine. We in a state of nature are bid not to eat of it, for in the day we eat of it we shall surely die, and we being in a state of nature, we know no other doctrine but the doctrine of the Devil, therefore he deceives us, for we don't know the things of the spirit; therefore we are driven away from the happy condition we are in by nature, into the service of the Devil; this is all caused because we are deceived; therefore we are to be pitied, but Adam was not deceived, but for the love that he had for his bride he stooped his proud head and did a mean act and died; yes, by this disobedience of Adam many were made sinners, and by this illustration of the garden and Adam we are shown Christ and the church; the gospel of Christ is as clear as crystal, and it is sharper than any two-edged sword, and if we can show its clearness to the people of the kingdom it will cut loose or divide the doctrine of the Devil from the doctrine of Christ, for it will shine in darkness and the darkness give way to it. Here I illustrate a little. When we bring a light into a dark room the darkness gives way, and we can see all the objects in the room, but before the light is brought in, all is dark; thus we see the people or posterity of Adam is one of the many and by his disobeying God, all of his children were made sinners, for in a state of nature as Adam was we all eat of the doctrine of the Devil, which is in the midst of the world because we don't know any better; therefore the Devil deceives us as he did Eve therefore Christ stops and eats in us with the people of the kingdom, but he was not deceived same as Adam, for he obeyed God, the Father, and would not suffer the Devil to get into the church at John's baptism, neither would he eat of the doctrine of the Devil, for the Devil held out all the inducements to him that he possibly could, but Christ rebuked him, saying, Get thee behind me Satan, for it is written, etc. Thus, we see that Christ would not eat his doctrine, neither would he fall down and worship him as some do nowadays, for Christ was not deceived, but as Adam ate with Eve, also Christ ate with the

Church; yes, he obeyed his father and would not eat of the doctrine of the Devil, for God bid him not to eat of it, and he obeyed his father's orders; therefore by his obedience many was made righteous. Now, we have come to the second many which many is just as many as there was made righteous in the laver of regeneration. This in the letter is his bride. Now we have the two brides, and the obedience and the disobedience which is the text; these are the four heads in the text, by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Now, as three things bear witness or record on earth, also three things bear witness or record in heaven, —the water, the blood and the spirit on earth bear witness, also in heaven the Father, the Word and the Holy Ghost bear record; also three witnesses bear record in the text that we have under consideration; thus we see two of the witnesses are brought and give in their testimony, in the text and we must bring the third witness and hear his testimony. Now we will call the most prominent illustration that is shown in the text, thus we have used Adam and Eve to show clearly Christ and his church. Now God proposes to use Christ and his church as an illustration to show his eternal kingdom together with himself and his husbandry, the church is the kingdom of heaven that Christ set up upon earth, being a figure of that which is to come to our view hereafter, and Christ was the first man in that kingdom; and as in Isaac the children of Abraham should be called; so the children of the church shall be called in Christ; so the children of Abraham were called Israel; also the children of the kingdom are called Christians; thus we are called Adam after our father till our name is changed from Adam to Christian; then we are the children of the kingdom of heaven; then as Adam was the first man of that name, so also Christ was the first man of that name; and as Adam had to have a wife to multiply, so also Christ had to have a wife to multiply, so we see Adam took a wife, bone of his bone and flesh of his flesh; yes Adam was flesh and his wife was also flesh, and they multiplied, and their children was flesh like they was, but the Son of God was a spirit, and that spirit came from the spiritual kingdom and took up-

on it a body that was made of the word of God; it was not formed of the dust as we are, but in every way had the appearance of being the same as we are, sin excepted. Then, as he was a spirit he must have a wife of the same that he was, that their children would be of the same as Adam and Eve and their children are flesh all the same. So Christ, the Son of God, and his wife, must be spirits and their children are spirits also; thus John saw by Revelation the Holy Ghost, the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; then as Isaac's wife came from the same country that he did, so also we see that the wife of the son of God came from the same country that he did, and Isaac took Rebekah in to his mother, Sarah's tent, and she became his wife; so also Jesus took the Holy Ghost into his mother, Wisdom's tent and she became his wife, and they multiplied and their children were the same that they were. Thus the Son of God, the Holy Ghost and their children are spirits all the same, and they dwell in us, and as we who walked with him through the laver of regeneration are heirs of the kingdom that he constituted upon earth, so also the children that were born of his bride are heirs of that spiritual kingdom where they all come from, and it must needs be that while they dwell in us that they have spiritual food to subsist upon; therefore he says he is the true bread that came down from heaven, speaking of the very body that he took upon him. This is the food they eat and it came from the same place that they did; yes, their father brought it from home, for them and they shall never perish, for he that provideth not for his own and especially those of his own household, has denied the faith and is worse than an infidel; he has promised his children that he will never leave them nor forsake them; then the gospel is their food, and it was his body, and he sacrificed it to the world, for this purpose it was sent that the world through that sacrifice might live, for saith the spirit it doth not yet appear what we shall be, but this we do know,that is when we see him as he is, we shall be like him. Now we see him as in a glass darkly, then we shall see him as he is and be like him. Now I have brought the third witness and his testimony agrees with

the other two, and they all say that the child of Adam is the house that the children of God dwell in while at the field, and that they live upon the lamb that was slain upon Mount Calvary, and it stood as a lamb slain from the foundation of the world, and the field is honored by her presence, and it is near the time for her to go home and she will soon say come, children, let us go home; then she will have no more use for the house that Wisdom prepared for her and her children, for she will take every one of them home with her. Amen.

CHAPTER LVI.

"Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God should taste death for every man."—Hebrews 2d Chapter and 9th Verse.

In this text is contained the eternal purposes of God; that the purposes of God might stand according to the foreknowledge of God, that through the death and suffering of Jesus Christ that the world through him might be saved; yet, after he suffered the death of the cross, notwithstanding he had all power both in heaven and upon earth, yet we see that the awful sentence is pronounced against some, depart from me ye workers of inquity, for I never knew you; yes, these are predestined or foreordained according to the foreknowledge of God to live in eternal torture; then according to the letter of our text the Lord Jesus Christ must have failed to accomplish the work he came to do. Well, let us look into the matter a little further and see if he did fail, in order to make the text as clear as crystal we will have to use some of God's illustrations and also we will illustrate a little by some of the things that God made, thus when a man is going to be a farmer, he considers in his mind what would be necessary for him to be a successful farmer, and he don't want to engage in farming or any other business that he can't be successful in. Now, he knows the beast is running at large in the forest, therefore it is necessary that he build a good fence around his field in order to be successful, and when he gets the fence complete, he plants good seeds in the fields, but in that field appears tares, yes, something that he did not have anything to do with the sowing of, neither does he gather them into his barn, thus we see a generation of vipers spoken of by the Baptist when he was making ready a people prepared for the Lord. This generation of vipers or devils is the children of the Devil, and God knew they was running at large

in the world, and he never put them there, neither would he have anything to do with them except to keep them from destroying his plants that he planted in the world, Now this generation the Lord Jesus Christ never died for. They are the children of the Devil. God never made them, neither did he put them in the world, neither will he gather them into his barn; they are of a different family entirely. But we see another generation, yes, a generation of Adam; now we have come to the people that the Lord Jesus died for; yes, he tasted death for every one of the generation of Adam, for we are the workmanship of the hand of God, for we are the house that Wisdom built; therefore, he that built the house hath more honor than the house, and when we were formed of the dust of the ground and God breathed into us the breath of life, then we were pronounced very good by the builder; then we was in a state of nature, but we find that the builder was repenting about something and he was grieved at his heart because he made man so exceeding sinful. This grieving took place after we were pronounced very good. Here, according to the letter, appears to be a change in the mind of God, for at first he pronounced us very good, and second exceeding sinful, but let us examine and see if we can't find out the cause of this grieving. Now, we find that we are the house of God; yes we are represented in the Bible as being some kind of a house in hundreds of places, as being house, tent, tabernacle, etc. Then we see according to the illustration of Sarah's tent that God's purpose was to sojourn in a land wherein he was a stranger; therefore in order to live as comfortable as possible it was necessary for him to have a house to occupy while at the field, therefore, he set to work by his wisdom and built him a house of the dust of the ground. Now the Devil being an impostor in the absence of God sneaked up to the house and slided into it. Now here, if there ever was any change in God, or if he ever grieved or repented, it was because he left his house so that the Devil could get into it; thus we scan at the illustration of the farmer, because all intelligent beings know what is necessary to be a successful farmer, but to my mind it is clear that in the god head there was a consultation before the foundation of the world, and he was going to make a

world and he knew the enemy was running at large in the existence of time, and he knew that the enemy would be trying to destroy his plants; therefore he knowing he had all power, he made his field and fenced it with his wills and shalls, and according to the letter it looks like his power, wills and shalls would be sufficient, but his plans all worked out well, but he knew the Devil would out-general him if that was all he done, but he only set a trap in doing this to catch the Devil in, and here is the trap; God made the field and fenced it and built him a house in it, and the Devil thinks he house is the children of God; so he sneaks up to Eve with the air of an angel of light and with all of his beguiling flattery deceives her and he walks in and takes his seat in her heart, but this was suffered to be done to show us that in the latter days the Devil would get into the church. Now let us illustrate again a little, when we make our fields and build us a little weather house in it, we expect sometimes in case of a storm that the beast will get into it; but we don't expect the wild beast to go into our weather house, therefore, we go off and leave it, so that the beast can get in, and he walks up and takes shelter in our weather house during the storm, and after the storm we visit our field and behold the beast has occupied our house during the storm, and has it in such a mess till it has the appearance of a manager; then we are grieved at our heart and we repent, leaving our weather house so the beast could get into it. Yes, God knew the Devil would be in the field (the world) and he knew he would go in his weather house (our bodies), but to show us that his generalship far exceeds that of the Devil, he speaks of things that are not as though they were; then God never was grieved at anything he ever did, neither did he ever repent nor there never has been any change in him, but he has got the Devil badly fooled for he thinks that our bodies is the children of God and God knew that the Devil would be trying to preach the gospel in the latter days; yes, the flood of water that John saw cast out of the serpent's mouth after the woman is the doctrine that the Devil is now preaching the sermon of. That kind of gospel that was preached in the gospel dispensation of time was preached by King Herod when he issued the proclama-

tion that the children should be killed at the time of the birth of Christ. This king was one of God's illustrations to let us see the position that the Devil thought he held, but in the time of this ignorance God winked at, for God had the Devil so completely trapped till he was wroth and went to persecute the church and is at it till this day, and he is trying to kill the children of God by preaching what he calls gospel, but to the reverse he is building up spiritual wickedness in high places; therefore, we see what he calls gospel is all lies, deceiving and being deceived. God suffers all of this that his purposes according to election might stand, that he might be glorified in them through the death and suffering of Jesus Christ, who tasted death for every men. Now this every man is the entire posterity of Adam. Here is a doctrine that the Devil don't understand, but to my mind it is clear that he did die for every man, and that he did save the world of mankind wherein if he had not become sin for us who knew no sin, that the world of mankind would have died, for death passed upon all men, because all had sinned and God required the blood of every man at his (the man's) own expense; therefore behold what manner of love the son died that we through his death might live, and he accomplished the work he came to do; he did save us from the condemning sentence of the law, and we are living today wherein we would have been dead if he had not died for us, and if he had failed to have saved even one of us (the children of Adam) that would have shown a possibility of his losing one of his children that is born to him of his wife, which is the Holy Ghost, these things was done that the purpose of God might stand according to his own choice. Now we have shown a second generation; yes a generation of Adam, the first a generation of vipers which the Devil is the father of, and the second generation a generation of Adam which is the workmanship of the wisdom of God; this second generation is of the earth earthy, or as spoken of by Christ it is born of the flesh; so we see our mother is flesh, for that which is born of the flesh is flesh, and this flesh is the house of God and it will return to the earth from whence it came, but that which is born of the spirit is spirit; it came down heaven and it is of heaven, heavenly, and it will return to

heaven from whence it came. This is the third generation which is the good wheat, or children of God; thus we see that the tares and the good wheat are to grow together until the harvest which is the end of the world, then the king of power is to say to the tares depart from me ye workers of iniquity into everlasting fire prepared for the Devil and his angels, but to the good wheat he is to say come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; these last two sentences are the doom of the first and third generations, but the generation of Adam or second generation is the men that Christ tasted death for; yes, every one of them; yea he made them for a purpose of his own glory, and when he saw that the beast was in his house which house we are, and that the beast had made the house so exceeding filthy (sinful), and it came into his mind to destroy the house on account of the filth, thus the purpose of God could not have stood, but in order that his choice purposes might stand, there was a covenant made between the father and his son, and that covenant was the father spoke and said, Son if you will go down to the field and cleanse the house that I have built there, you may have it, and the Son accepted of the offer and did come down to the field and did cleanse the house that the beast (the Devil) had made so filthy (sinful); thus we are his by preservation and redemption, and he is a stranger in this country, and he has cleansed the house that his mother built, with his own blood and he has a use for it, for he is going to and does marry the Holy Ghost and he takes her into his mother's house, which house we are, and she becomes his wife, and she conceives by him and brings forth children, and when she brings a child it is one that is born of the Spirit, then she honors one of these houses that he has cleansed with that child as the manger was honored when Christ was laid in it; thus he tasted death for every man. Now the purposes of God in building this house was that his husbandry should visit the field where he was and that they should have a house to occupy while they was here, and it was the love that he had for her and her children that caused him to cleanse the house with his own blood. Yes, he wanted a clean, nice house for his wife and children to occupy while at the

field; thus we see the house had become very filthy on account of the beast, therefore it was necessary that it be cleansed before she comes. These are the predestined or foreordained purposes of God; the first and third generations are to go to their fathers, which is God and the Devil; the tares is of a right the children of the Devil, and the good wheat is of a right the children of God, and each of these sets of children will go to their father from whence they came, and it did not require the death of a savior that they might be heirs of their father's kingdom; if it had, the children of the Devil would have needed a savior to have saved them from heaven, for they had a kingdom prepared for them and there was no sacrifice required for them to be heirs of their father's kingdom, for they will every one go there without any sacrifice, also the good wheat or children of God needed no sacrifice to enable them to be heirs of their father's kingdom, for they will every one go there, without the loss of one; thus these two generations needed no cleansing to be heirs of their father's kingdom, but the second generation, which is the generation of Adam needed a cleansing for it was made filthy by the beast and it needed cleansing, and it was for that generation that he tasted death and for no other, and that would not have been if he had not loved his family and did not want them to occupy a filthy house, while on earth. Thus, he was glorified in the work of the cross that his family might be well cared for, while here at the field; then the three generations will return to the place that they came from without the loss of one, the tares to the Devil, the Adam to the dust and the good wheat to God. Amen.

CHAPTER LVII.

"And the herdmen of Gerar did strive with Isaac's herdmen, saying the water is ours."—Genesis 26th Chapter and 20th verse.

By consulting the connecting Scriptures with the text under consideration, we see that Isaac was living in the same land wherein his father Abraham lived where he was a stranger, and the people where he lived was Phillistines, and they had herdmen and Isaac had herdmen, and Isaac was using water from the same wells that his father did, but the Phillistines claimed the water; therefore there was a strife between the herdmen of Isaac and the herdmen of Isaac and the herdmen of the Phillistines. Now this is one of God's illustrations pointing to the gospel dispensation in the latter days. Now Isaac and his father were a type of Christ and his father, and as Abraham furnished water for his connecting surroundings in deep wells, so also Isaac used water of the same wells in the same land wherein he was a stranger, and as God furnished gospel in deep mysterious Scriptures for his connecting surroundings (the water is the gospel) and as Isaac's posterity's name was changed to Israel; so our name is changed to Christian, and we have Phillistines and Christians in these latter days. Now we will examine the meaning of latter days, which is the last days. We see by searching the Scriptures that after the flood the people were all of one tongue and they all saw eye to eye and all spoke the same thing, and they could all understand each other; so they concluded to build them a tower where upon they could go to heaven, but that was foolishness with God, so he destroyed their tower and confounded their language so they could not understand each other and they were scattered abroad, and there was many languages among the people; so also after Christ the people were all of one mind (the Christians) but they got too smart and concluded they could go to heaven by something that

they could do; so they went to work and they have got their tower so high till it can be seen even to the ends of the earth; yes even the heathen can begin to see the top of it. But Isaac moved and digged another well; but mind you he did not dig a new well, but only opened one of his father's same wells, and after a while he found a well of springing water; yes, Isaac keeps moving, but still uses water from his father's well. Now the Phillistines and these Christians, both have herdsmen or preachers, and there is a strife between them saying the gospel is ours, but the Christians have give way to the Phillistines till they think it is not worth while to srive much more, but the Christians still stand on the same doctrine that they received of their father and will stand on it while time things is in existence, let the strife be what it may. Yes, it is a well of springing water, springing up in them unto eternal life, of which if a man drink he shall never thirst again; thus, we see there is some of us that is wrong, for Christ said Woe unto you, Pharisees, hypocrites, ye compass sea and land to make one proselyte, and when he is made you make him two fold more the child of hell than yourselves; then we should be very careful and see if we are building a way of our own to get to heaven; if we are our works are foolishness with God, and we are Phillistines and the name of Christian will not apply to us; but the awful sentence will. Also as Phillistines of the present day the Christians will look upon us as whited sepulchers, which we are, according to Christ's own language; he says the natural mind receiveth not the things of the Spirit, neither can they know them; then spiritually we are full of anything except what we say we have got, and Christ calls us Pharisees and hypocrites and whited sepulchers and dogs and swine and several other hard names. Yes, and robbers, because we try to rob God, claiming the gospel that was cast out of the serpent's mouth to be the gospel that proceeded out of he throne of God and the lamb; yes in this we see the difference between the doctrine that the Phillistines preach and the doctrines that the Christians preach, yes one preaches one thing and the other preaches the other, all professing godliness and claiming the gospel of Christ, therefore there is a strife between the preachers of the gospel of Christ and the

preachers of the Devil, but the Phillistines don't like this springing water, or gospel, therefore they don't strive for it; yes the Pharisees like the letter and they are going to hold God to his promises and by this they know they will get to heaven at last, because if we do good God is under obligation to save us; now this kind cometh of the Devil because it leaves out Christ entirely; therefore they rob God, or would if they could; but in the Scriptures we are reckoned as beasts; yes, if we are not called wolves or dogs or swine or something of that nature, we are called goats and sheep, etc.; therefore Solomon says we have no pre-eminence over the beast, for we live the same life, breathe the same breath, die the same death and go to the same place, that the beast does, and the Spirit says that place is to the earth from whence it came. Now the Phillistine preachers are making the task of their servants very heavy, so much so till they are grumbling terribly about carrying up the brick to build the tower with, therefore, the Spirit says it will soon fall because the tower is getting so high that God is going to confound our nation with a mighty overthrow for the salt has lost its savor, thence it is good for nothing but to be cast out and trodden under foot of men, and the time will soon be when men will cry, saying what would I give if I only had of been reconciled unto God's way of getting to heaven, or what would I give in exchange for my soul

CHAPTER LVIII.

"Behold, I have heard that there is corn in Egypt; get you down thither and buy for us from thence, that we may live and not die."—Genesis 42nd Chapter and 2nd Verse.

This text contains one prominent head, and as God has used Jacob when he first left his father and mother to illustrate a slavish fear in these latter days which Paul says he found to be unto death; so also God uses Jacob, the same man, in his latter days to illustrate a religion that is prompted by the hope of reward, which is equally as abominable as the fear of endless torture; one is prompted by the fear of endless punishment and the other by the hope of reward; these things are some of our notions about religion, and each of these notions is very absurd, for if there was no hell and no reward (heaven) there would be no religion of this kind; but God says straight is the gate and narrow is the way and few there be that enter in thereat. Now few there be that serve God through a principal of love; yes these few knew their father is greater than all and that none can pluck them out of his hand, therefore they lose all fear and their faith in him is as an anchor to them which reaches into the temple that is not made with hands, therefore they are all that can say Oh death, where is thy sting; Oh grave, where is thy victory. Now, we should notice that Jacob's actions were prompted by fear of death, yet he acted for the hope of reward. Yes, get down and buy for us and we shall not or never perish. Yes, the corn was the reward that he was going to live upon. Now we should notice that the Egyptians were a black people, and when Jacob was afraid he was going to perish he was minded to apply to them for help, and through the preaching of one that already joined them, to-wit, Joseph, Jacob concluded he would go down and join too. Now mind you it was proven to him that the reward would not cost anything; here is the flattery of her much fair speech; so Jacob goes down

and joins these black people, the Egyptians, and he was so much beliked by their king till Jacob was placed in the best of the land and fared sumptuously every day; yes he was made a good deal of because he was rich, and all he had to do was to honor and respect the king of these black people, for the preacher (Joseph) had told him how to do when he went in before the king of this reward that Jacob had joined them for. Now Joseph was taken from the house of his father and carried down to these black people and there he was prepared by their king to lay up this bread for the sustenance of any that would come to Egypt after it; so we see that Joseph dressed in the finest of the land and ministered the bread of life to any that would come after it; but we see that his beguiling flattery is an absurdity, for it was proven to Jacob and his children that the corn would not cost them anything, but we see those that already belonged to them had to buy their bread or they would not get it. So farther on we see that Jacob's children, after the king had them safe, they had to pay also for their bread the same as the other subjects of the king. Yes, they had to pay Joseph for it or they would not get any bread; therefore they found out by sad experience that they would perish for the bread if they did not pay their leader for it. Yes, Joseph took all their money and when it failed he took their stock, and when that was all gone, he took their land, and finally took them, and he was working for Pharaoh, therefore everything, even to themselves, belonged to Pharaoh, and we find it did not stop at that, for they became servants to Pharaoh, and they were under masters and their task was so heavy till they could not do all that was laid upon them to do, and they had to furnish their own straw, that is they had to find themselves and families and work for their king, which was Pharaoh, and he is a type of the Devil, for he was drowned in the Red Sea together with the balance of his servants, the Egyptians. Now we can see that in order that God's kingdom should not be frustrated with us when we get scared about eternal torture, that is when we see the famine is coming, and we are afraid we will perish, he has suffered his antagonist to build a false kingdom for us to go down into, for in a state of nature we are living in the land of Canaan, for

we are as happy as heart could wish, and we are permitted to partake of anything we like, that is all the trees of the garden that God planted, except one that is the tree of knowledge of good and evil. Now here we conceive by the Devil; yes, we go right to self works to justify us in coming before God, for we know what we have done and we are ashamed to come before God, because we are naked; therefore, we botch up something that will serve to come before him with, therefore God has suffered a false church or kingdom to be built for us to tell our unknown tales in, therefore to make his way clear as crystal he uses Jacob and Joseph, Pharaoh and the people of Egypt to illustrate what would come to pass in the last days. These people that are members of this false kingdom are spiritually black; they are spiritually Egyptians and their king is the Devil, and their church is his kingdom, and we send our boys sometimes away from home down from the happy place where God has placed them, into Egypt; yes where blackness and darkness prevails to have them prepared to preach the gospel and they go down to spiritual Egypt and make preparations to feed all who will come down to Egypt after it, and they go and dress in the finest in the land and they minister to her subjects and make it appear that the bread of life is free; yes they call it a free salvation, but mind you he is working for the king of Egypt, which is spiritually the Devil, yes they preach that it is free till they get you to go down and join them, then we are placed in the best they have, especially if we are rich like Jacob was; yes they preach to the Egyptians, their subjects, of the same famine, and that somebdy will perish if the bread of life is not administered to them, which is an absurd falsehood; they only want the brick to build the spiritual tower higher. So we see these preachers are in the service of their king, and they say the salvation is free, which is the bread of life, but we see the preacher (Joseph) sell his preach to his subjects; yes Joseph sells the very bread that Pharaoh prepared him to lay up in store for his subjects; yes it was prepared for the children of Egypt, and yet they have to pay for it or they won't get it, and when we are beguiled by the flattery of her and go in unto her and join her, then we are her subjects and we see then that is

not so free as they said it was, for the preacher thus prepared is in the service of his king, and he sells you bread in the name of his king till all your money is gone, then he will preach for you for your stock, or will sell you bread for your cattle, and if you don't pay for it you can't get it; so you will starve, then you will have to give your land for this bread, then yourselves and your children; thus we see everything will belong to your king and you will still have to pay and he won't furnish nothing to pay with, but you will have to find bread for your families and yourselves, and your task is so hard till you can't accomplish what is put upon you to do. Now all the money, cattle, lands and even yourselves belongs to the king of spiritual Egypt; then he will rent you your own land and you will have to pay the king of Egypt a part of what you make through the preacher, for this is the way that God has shown it to us that can see and those that can hear, let them hear what the spirit saith to the churches; now here is some of our common notions, that is, sometimes we say we are going to educate one of our boys for a certain purpose, for instance, I am going to educate John for a lawyer, and Tom for a doctor and Mike for a preacher. Now these notions comes into our minds from some peculiar actions or talk that the child has, and if we make one of our boys a kind of overseer over the balance, there is a kind of jealousness springs up among them against that one for they think their parents love that one more than any of the others; so they conspire against that one sometimes, and Jacob done that very thing and God took notice of that and illustrated from that point to show us what would come to pass before the end of time, and it was necessary for him to suffer a false kingdom erected upon earth where the children of his antagonist could go and deposit their notions about God, and his throne, for they have no part nor lot in the matter, therefore we see it is a good thing to have it so the true kingdom would not be frustrated with their foolishness. But Jacob thought so much of Joseph till he made him a coat of many colors; this coat was to show the people that he thought Joseph was smart enough for many pursuits in life; yes he would do for a lawyer, doctor, preacher, or anything that he might be called upon

to do, for these are the kind of boys that are the most apt to be the worst fools for they are not only hated of their brothers, but by nearly everybody else, for they are always seeking some way to live without work, and in these perilous times they think they are smart enough to preach and they go at it; yes they go right to these black people, the Egyptians, and go to preaching what they call a free salvation, but mind you they want pay for the preaching, and they won't preach without pay; no they care nothing for the sheep, but the fleece is what they want and the wolf comes and ketcheth them, and scattereth the sheep, because they are hirelings. And it don't stop yet; they tell us that if we don't go to work for the Lord that we will go to hell; now we see the church they serve has to pay them for the bread of life (the preaching) and they have to work for eternal life for the preacher tells us that if we don't work for it we won't get it; yea, here we see the inconsistency in such doctrine; we are obliged to pay for the preaching and for eternal life. Now if there is any free salvation about such doctrine I am unable to see it; but I do see spiritual wickedness in high places, and against such Paul says we wrestle, and John saw that doctrine cast out of the serpent's (the Devil's) mouth, and with such doctrine sometimes we compass sea and land to make converts; yes that is the bread of life that we are breaking to the heathen, but we have to have pay for it all the same; yes, such is spiritual Sodom, and Jesus says as it was in the days of Sodom and Gomorrah, so it shall be when he comes, thus the whole arrangement was committing the same sin, except Lot and his small family, and fire and brimstone was rained down upon them and they were all destroyed except that little few; and this is spiritual Sodom that we call a free salvation is covering the face of the earth and God has plainly shown us by that illustration what will soon become of this world and how few there will be found righteous when he comes to destroy the world; but there is a few yet in the world that say that the false church does bear the image of her father, which is the Devil, so when Satan hears that the church looks like him or has his images, he follows them up and he makes a general search among them, but he cannot

see that she bears his image; no he can't find the images for they are concealed in the letter of the law, as shown by the illustration of Jacob's beloved Rachel. Now in this illustration the camel stands as the law and the camel's stuff is the letter of the law (the commandments) therefore this church hides her father's images in the letter of the law and this is what they call gospel, yes, their preachers defends her by the law, and pleads justification through obedience to the law, therefore they don't believe that they bear the image of the Devil, but they have got it wrapped up in the camel's stuff or letter of the law; now the Devil knows that he is black, therefore when he makes his search for his images he cannot see that they bear his images; notwithstanding Jesus says woe be unto you, lawyers; yet them kind of preachers plead justification through the law and they say they cannot defend her without pay; thus as Joseph's coat bore many colors, so now he preaches a doctrine of many changes; yes, he preaches for the money and he will change about to suit whoever he is preaching for, and when he sees his young brother that is come up to join he sets before him a mess five times as much as the older brethren gets, and this is called a Benjamin's mess till this day; and now I want to impress the word, get down, come down, etc., upon your mind. Jacob sent down hoping to receive a reward, and Joseph held out all the hypocritical influences he could in that of calling them spies and even threatened imprisoning some of them, and tried to make it appear to them that they was thieves, etc., to compel them to come down and live with him among those black Egyptians and when we yield to those influences, we are then gone down sure enough, for we are two-fold more the child of hell than we was before we went down; then this is the kind of reward we get by leaving the land of Canaan and going down to Egypt; thus we are lower in the estimation of God than we were before we joined that church; thus God elects or makes choice of his own people to illustrate with to make his ways clearly understood; thus we are without excuse before God.

CHAPTER LIX.

"Come out from among them and be ye separate."—Second Corinthians 6th Chapter and 17th Verse.

It seems according to the letter of the text that God had a people, and also there must have been a people that did not belong to him, and the two people must have been mixed up or together some way, and it seems that God had rather they was not mixed up like they were; but we learn that God made all things that was made; therefore we are all his, then we should enquire into the matter, and see if we can find out who it is that is commanded in the text to come out from among, and in order to make it clearly understood, we will use some of God's illustrations and also we may illustrate a little with the things that was made for he says the invisible things of him from the creation of the world are clearly seen by the things that was made, thus we see a mixed multitude upon the face of the earth, and he says be ye separate; now we might illustrate with the white race, and the colored race of people. We say to our children in connection with our law, be ye separate from the colored children, or the colored people might say to their children, be ye separate from the white children, for one by nature is just as good as the other, for nothing is unclean of itself, but we see the two mixing up till sometimes it is a strife to tell the two races apart, but properly one is white and the other black, and by this illustration we see there is a trouble in spiritual matters, for we have mixed up in the church till we scarcely can tell who has been washed and made white in the blood of the lamb, for through the preaching of blind leaders the people have become afraid they will go to torment and through that fear they have imposed themselves upon the church till it is as corrupt as our nation is in color; so we scarcely can tell the spiritual white children from the spiritual black children, but by nature the black is just as good as the white, but the black has

imposed themselves upon the white through the fear of punishment first and the hope of reward second, till in these days we cannot tell one from the other, only by what they can tell about the genealogy of their race; then we only can tell the ones that has been created anew by their experience (genealog) for one man by nature is as good as another, and we that are not Masons might illustrate by what we hear about the Mason lodge. We hear there are two lodges, one is right and the other is wrong, and it seems that if a man goes to the right one and claims to be a Mason, the body can tell very quick whether he has been properly prepared or not; so it is by the people of God, in the church they can tell very quick whether he has been prepared like they was or not, and if the church sees that he has not been regenerated anew she should turn him off at once, for spiritually joining the church is considered a marriage, and when a white girl goes to marry if there is any doubt about the race of man she is going to marry she should enquire after his genealogy, and if she finds that he is of the colored race she should immediately refuse to marry him, so when the church is about to receive a member she should diligently enquire after their experience of grace and if the church sees that the candidate has no experience in grace, she should immediately refuse to take them; so by the washing with the blood of the lamb we are made white, therefore without that washing we must be black; so now we see spiritually white people and spiritually black people, also natural white people and natural black people, and our maker made us white and black and we can't change our color; if we could we would be all white, for white is preferable to black; the children of God cannot even make one hair white or black, much more the whole body; thus when we are black spiritually it is just as impossible for us to make ourselves white spiritually, as it is for a black person to make themselves white naturally; thus when we conceive by those blind leaders of the blind then we are made black by the author of spiritual blackness, which is the Devil. Thus we see we are made black and we can't help ourselves, because we are deceived by the Devil, as Eve was and some are made white and we don't have anything to do with the whitening, therefore if the

light that be in us be darkness, how great is that darkness, but the author of darkness makes us dark through the instrumentality of blind leaders. Here I illustrate again if there was two of my children born blind and I was to tell one of them to lead the other from here to the capital of the government and say to him that his oldest brother had gone there and had blazed out a track, and they must follow that track for the way was blazed, would I not be looked upon as a natural fool by those that could see, and further more, the leader could not see the track nor the blazes, and if there was a ditch across the track the leader would fall into it and the one that was led would fall in too; thus those spiritual blind people are led by those blind preachers that are preaching for money; yes, they claim to be sent by their father (God) to lead the people to heaven, and the result will be they will all fall short of getting there; thus we see that filthy lucre has sent them to preach and not God, but by their hypocritical influence they have built a church and they call it the kingdom that Christ instituted upon earth, and the subjects of that so-called church are blind and they are the workmanship of God; yea some of us are prepared to honor and some to dishonor; they are the house of God, but spiritually they are the children of the Devil, so-called in our language; yes, a false church or a kingdom of the Devil; yes, she is represented in the Bible as an harlot, but when it pleases God to honor one of us with one of his children, then the text will apply to us, Come out from among them and be ye separate; then we are made willing to leave all and follow Jesus, which is the author and finisher of our faith; then it is that God takes us by the hand and leads us about and instructs us, and then he keeps us as the apple of his eye; then we have eyes to see and ears to hear and hearts to understand, because the child of God has taken up its abode in us, and God is light and his children is the same and when God is in us it is like a fire in a house that gives light to all that is in the house, then we see all the sins that we have committed by the influence of the strong man in trying to get to heaven by the dictates of the Devil, being led captive at his will; not that there is a great scuffle over man, between God and the Devil, but that the Devil knows noth-

ing about God's plans of getting to heaven, therefore the Devil is fully persuaded that God through mercy and obedience to the law will accept of him and his children and they will all be heirs of the celestial inheritance in the end, but we are commanded to be separate; yes, two distinct families, one of God and the other of the Devil; one white and the other black; now as the weapons of this warfare are not carnal, but mighty in God to the pulling down of strongholds, I will use one of God's illustrations to show the kingdom that Jesus set up on earth and the subjects thereof, and as there is three things that agree in heaven and these three are one; and three things that agree on earth these three are one, so God uses the Israelites in three different illustrations and these three are one; the first illustration God uses Jacob to show what we do when we attempt to serve God through fear of endless torment; the second illustration God uses Jacob to show what we do when we attempt to serve God through hope of reward; then God continues to illustrate in the third place by the posterity of Jacob to show his church and how he deals with us to properly prepare us for subjects of his church, and this last or third illustration is the one we expect to explain in this text; thus we see that God elected or made choice of the Israelites as a prophecy or a type to point out spiritual Israel in the gospel dispensation, even unto his second coming, knowing that the Devil was in the world walking about as a roaring lion, seeking whom he could devour, deceiving and being deceived; God knew that he would deceive us with his doctrine and we would eat of it as Eve did and that we would go down to spiritual Egypt in blackness and darkness; therefore God suffered the Devil to lead us captive at his will down into blackness and darkness and establish him a kingdom on earth of which we in a state of carnality are the subjects of, to show his power and how far his generalship exceeded that of the Devil; so when we are honored by one of God's children (the good wheat) as shown in the illustration in the dark kingdom in Egypt, God by the instrumentality of one of his preachers that he has called and qualified as he did Moses, for Moses was a type of a preacher, goes into this dark kingdom and takes us by the hand and says come out from

among them and be separate; then we are willing to start for we see then that we are deceived, for wherein we thought we was in the service of God we was serving the Devil; then the preacher leads us to the blood of Christ as Moses led the children of Israel to the Red Sea; thus the preacher explains to us how the blood of Christ cleanses us from all sin, which opens the way to us for our escape from the Devil (Pharaoh), for he is pressing hard in pursuit of us for we have left his service, wherein we had taskmasters and by this preaching of the gospel we see the way for our escape and we gladly embrace the opportunity and march through the narrow gate and after we get through we look back and see the sins we have committed in the Devil's kingdom or service, dead on the body of Christ, or in other words, the Egyptians dead upon the seashore; thus Pharaoh was a type of the Devil and his kingdom is a type of the Devil's Kingdom that God suffered him to build and Joseph was a type of these false preachers which is our taskmasters, but now we can sing a new song and we are led to Mount Sinai and there we receive the charge or obligation that we are under to God for sustenance of the manner of love he has bestowed upon us that we might be called the sons of God.

Now we will notice the difference between the two preachers, or between Joseph and Moses, which is a type of the preachers of the present dispensation, and in order to understand clearly, we should search minutely the history of the lives and actions of Joseph and Moses, especially how they administered to the needy; Joseph would not let the needy have the bread that was laid up for them unless they paid him for it, and notice whose bread it was, and who Joseph was working in the service of; then notice Moses and see if he ever did sell anything to the children of Israel, and yet he led them in paths that they had not known and never asked for a cent of pay, thus he that had plenty had nothing over and he that had nothing had no lack; so we have preachers that won't preach for us unless we pay them, and we have preachers that give us their services freely; thus by their fruit we know them, and when we hear money mentioned by a preacher at a place where the people are assmbled for worship then our minds can run back to Joseph and Pharaoh, for money is

the root of all evil. Now the mother of Moses saw that he was a proper child, but she never made him a coat of many colors, but she made an ark and laid him in it, which was for the preserving of his life, for the destroying doctrine was then proclaimed in the land by King Pharaoh, which was a type of the Devil and his destroying doctrine in the present administration; but she made the ark and laid him in it and laid it in the water in the river; thus I in you and you in I, and I in the father, and a three-fold cord is not easily broken, thus we see when we are dead and buried with Christ in God, we are right where Moses was when he was in the ark in the water, in the river; thus we are in the body in the gospel in God; yes we learn that John saw by Revelation a pure river of water of life clear as crystal, proceeding out of the throne of God and of the lamb, and on either side of the river, and in the midst thereof was the tree of life, which bear twelve manner of fruits. Now the church is the ark, the gospel the water, and Christ the tree, and these three are one; the body the bread, the life; but the manner of fruit is the different gifts in the body, and the leaves of the tree are for the healing of the nations; these leaves are the love of God; yes there is a savor about the gospel for every child of Adam, but notice it is the leaves and when they are dry and shed off they blow about whithersoever the wind listeth and they go to nothing, and this is the way the love of God goes that was bestowed upon the unbeliever; it is blown about by every wind of doctrine till it goes to nothing; now we will look to the sustenance of the obligation that the believer in Christ Jesus took upon himself at Mount Sinai; If you love me keep my commandments; this was the obligation that the believer takes upon himself that he will sustain the laws of God at all times, in all cases and under all circumstances, and he says a new commandment I give unto thee that ye love one another as I have loved you, and this is love that a man lay down his life for his friend, and greater love hath no man than this, that a man lay down his life for his friends, then we should sustain our obligation by laying down our life and taking up the life of Christ and living the life of a Christian, but in doing this the world will hate us, but we know that it hated him before it hated you; but ye are

not of the world, if ye were the world would love you; by this shall all men know that ye are my disciples; yes, if the world hate you, you have the evidence that you are in favor with God, but if the world love you, you may know by that that ye are of the world for the world will love her own, but we see while Moses is receiving the law or charge the children of Israel came to Aaron and desired of him gods to go before them, and Aaron said to them bring me your ear rings, etc., and they brought them and Aaron made there a golden calf and gave it to them and they worshiped it, and it is a type of the body of our Association, which is not authorized in the lids of the Bible, yea we have lost sight of our leader, and we have set up a body by the name of Association, but we call it an advisory council, but God says if any of you lack wisdom let him ask of him that giveth to all men liberally, and he says counsel is mine, and sound wisdom and he worketh all things after the counsel of his own will, etc., and yet we have a counsel giver set up among us, but Aaron called theirs a calf, but we call ours Association. Here we see it is set up in the place of God, and instead of going to God for counsel, as directed in his will, we go to the Association for counsel; yes, we have a God of our own, and we ask it for counsel when we lack wisdom, and not only this, but we publish the will and acts of our counsel giver, and say in that will that we declare nonfellowship for all modern institutions of men, and turn round and say that the Association is only about 300 years old, which makes it a modern institution. Now if there is any consistency in such, I am not able to see it, but I am able to see that Aaron's calf was made among the Israelites and the Association is among the people professing to follow Jesus, and they are both, the calf and the Association is set up through disobedience to the will of God; then let us lay aside every weight and the sin that doth so easily beset us, and let us go to God for counsel and not to the Association; thus it would not be expedient for me to write all the explanations to every act of the children of Israel from Mt. Sinai to take the river Jordan, for it is all summed up in the thoughts of a man on a travel from nature to obedience or baptism, and all men that have traveled that route

ought to know that as well as I do, but let it suffice to say that we are led by the unerring spirit through the instrumentality of a preacher, and we had ought to have taken notice of the way, but through faith unto obedience to the gospel, we go up to the preacher and acknowledge our allegiance to God and he baptises us in Jordan on a profession of our faith in God unto obedience, which is better than sacrifice; yes we have hearkened and it is better than the fat of rams, then we have hearkened and obeyed the call of the text; yes we have come out from among them, and said by that act that we desired to be separate. Amen.

1. I find myself placed in a state of probation
   Which God has commanded me well to improve;
   And I am resolved to regard all his precepts,
   And on in the way of obedience to move.

2. I know I must go through great tribulations
   And many sore conflicts on every hand;
   But grace will support and comfort my spirit,
   And I shall be able forever to stand.

CHAPTER LX.

"Third Heaven."—Second Corinthians, 12th Chapter and 2nd Verse.

It appears like that by searching the will of God, which is the Scriptures, that we come into possession of some idea that there is a third heaven, and in order to get at the meaning of a third heaven we will be obliged to illustrate some and we may, before we get through with the explanation of this text use some of God's illustrations. Now if I was to tell you to go in at the third door of a building you would think at once there was two other doors to pass before you went in; or if I were to tell you that you could get lodging at Mr. Arnold's and that he was comfortably situated and very entertaining and it was only a short distance, and that he lived at the third house and it would not cost you anything to stay with him, would you not think at once that there were two houses to pass before you reached Mr. Arnold's. Of course it would be impossible for you to think otherwise, although I never said anything to you about the first and second house; but it is natural for you to think, judging from what I did say that there was three houses, and the third house was the place of entertainment; then don't let it worry you if I say there is three heavens; for Paul says he knew a man caught up unto the third heaven and there saw things that was unlawful for man to utter, but according to the best information that I can gather there is three heavens and the one that lives at the third heaven is well situated and is very entertaining and it don't cost travelers anything to stop there, for the fare is already paid; and again, if I were to say to you, go there to that fruit tree and you will find a ladder there—go up and help yourself to the fruit, it is free, you would not expect anything else but what there was rounds or steps to ascend upon, and you would think I was a hypocrite if after you ate the fruit I was to demand pay for it. Well don't fall

out if I say there is a ladder that reaches the third heaven, and that it is a home for those for whom it was prepared, and the fare is free and good and there is a way fixed by which we, the travelers, may ascend to that third heaven, and that ladder has three steps or rounds. The illustration that God used was seen by Jacob in a vision, a ladder whose top reached into heaven and if it was a ladder it is reasonable to believe it had rounds or steps and the reason why I believe there is three rounds in it begins thus: First, because there is so many things spoken of in the will of God that contains three and there are three things that agree in heaven and three on earth that bear record, and there was nothing in heaven above nor in the earth beneath nor in the water under the earth, etc., there three and if I was to go on to enumerate the threes that the Bible contains and write them here it would be burdensome to me and the reader. But I have ventured the assertion that there are three heavens, and that the ascension or ladder had three rounds. Now I assert that these three heavens and these three rounds are one heaven and one round, and that the son of God is the ladder and the rounds, and he is the husbandman, and that he has prepared the entertainment for the travelers, that he will serve the guest, and he is all in all and in you all. Yes, he formed us at first, and pronounced us very good, and he prepared every necessary to entertain us and gave it to us freely, and we were happy, for we were just as good as the work of God could be made; for he made us for a purpose of his own, and after he had made us he said we were very good, and we must have been perfectly happy, judging from surrounding evidences. Therefore, we must have been in the first heaven or on the first round of the ladder. This is at a time when we are in a state of nature, while we live in the happy land of Canaan, before we go down to Egypt among the blacks. Yes, we will call this part of our life in the first heaven. Well, I said there was a second heaven, and I still say it. When we are created anew, yes, born of the spirit of God, then it is that we are washed and made white in the blood of the lamb. Yes, that is the time we conceive by the Holy Ghost; yes, we receive from her one of her children, as the manger did by the Virgin Mary. Then we are all happy again, for

God is using us for the purpose he made us for. Then we feel that we have made our escape from the Devil, and we entertain no more fears, therefore we are happy, and then it is that this is the second heaven or second round in the ladder, for we are higher by promotion than we were in the first heaven, because we are not only fed well, but we are honored with the presence of one of God's children. Therefore we are eating and drinking with God's children at his table, and eating the same spiritual food that the balance of God's children eat; therefore I must be happy, and if I am, then I am in the second heaven or on the second round. But this is only the second house I am passing. The next or the third house is the one I am directed to by my waybill, so I pass this heaven also, and by faith in the one that gave me directions I shall soon be with the third heaven, and then I shall see the one who gave me directions, and I shall see him as he is and I shall be like him. Then I am on the second round, in the second heaven and ready for promotion into the third heaven. Amen!

CHAPTER LXI.

"Elect according to the foreknowledge of God."—I Peter, 1st Chapter, 2nd Verse.

We know that the doctrine of election and the foreknowledge of God has caused a great deal of controversy among the people, and yet it only means choice. Then, when the elect are spoken of, it means that the choice is spoken of. To illustrate so as to be clearly understood, we will illustrate by our nation, to-wit: According to the foreknowledge of our national ancestors they elected or made choice of George Washington for their chief justice, to-wit, for president, and also they elected several other men minor officers, so that the business according to the foreknowledge of the people might stand. Then these officers were the elect of the people, and these elect were the servants of the people; not the people serving the officers, but the officers serving the people. Yes, it was predestined in the minds of the people according to their foreknowledge to elect officers to preside over the transaction of the business of the nation, and the people executed their purposes according to their foreknowledge, that the business of the nation might stand according to election and the perseverance of the people, who had all power in the nation. Now let us look at the elect of God before anything was made, yes, before the world was framed. God predestined (according to his knowledge, which, being before the world was made, made God's knowledge foreknowledge) in his mind that he would choose or elect certain individuals of his own dominion to preside over the transaction of the business of his dominion, therefore he made choice of his son for chief justice, and we suppose, judging from the best information we can gather, that he chose angels as minor officers, that his purposes, according to his foreknowledge, might be executed according to election. And he saw his plans were very good, and he executed his plans and elected

his officers, and his plans are executed by his officers to this day; whether it suits his people or not.

Now, I have shown some of God's elect that he predestined according to his own purpose and will that should come to pass in time, according to his foreknowledge. And now God did elect these things to come to pass in time, and he did predestine that they should come to pass in time, and that he was going to use them in time as illustrations to make his will and ways plain to his children. Then as we as a nation claim to be wise enough to foreordain plans to live by as a nation, and make choice of or elect certain executives to execute our plans which we foreordained according to our own will and purpose, according to our foreknowledge before the foundation of our nation, let us allow an all-wise God to exceed us, and let him make choice of or elect executives to execute his plans in his government, which is superior to ours. Now, I have explained the elect according to the foreknowledge of God and have made it so plain that the wayfaring man though he may be as a fool cannot err therein, and the deist may run and read. But I said that God had formed man for two purposes, and have explained one of those purposes. Now we will look after the other, to-wit: The world is God's field, and it was one of his predestined purposes, in order that his field might be honored with his family according to the love he had for them, he, by wisdom, which was his wife, built her a house in this world or field, that she and her children might be comfortably situated and well cared for while in a land wherein they are strangers. God informs us that we are the house that he built for himself and family. Yes, he elected us for that purpose. Then we are part of God's elect for that purpose, and by his death we were resurrected from the death we were under by the condemning sentence of the law, for by the law sin discovered itself to us, which was the filth of the beast, and on account of that filth God was minded to destroy his house, but the word said Spare it and I will cleanse it from all filthiness, for I shall have a use for it when I go down to the field. Therefore he had a use for us to govern all other things, and he had a use for use to live in while in the field, and he elected us for

both purposes. Therefore he made choice of or elected Adam as our head and representative in the literal kingdom in the letter, and he made choice of or elected Christ as our head anad representative in the spiritual kingdom in the spirit; and he made choice of himself in the eternal kingdom to sit upon his eternal throne in the heaven of heavens. Thus Adam and Christ and God accomplisheth all in all. Thus these three agree in one. Amen!

God works in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

CHAPTER LXII.

"Suffer little children, and forbid them not, to come unto me."—St. Matthew, 19th Chapter, 14th Verse.

This text appears to be short, free and full of meaning, and it appears that it is one of God's illustrations, for in it we see God's will exhibited to some extent. But the people that were present at the time that Jesus uttered the words of the text did not understand the meaning of his discourse upon that occasion, so they are wrangling over the meaning of this text today, and in order to make it clear to our understanding, perhaps we may in connection with this text or illustration use two more of his illustrations. Now, there are great orations made over the scripture where it says, Go ye into all the world and preach the gospel to every creature, and, He that believes and is baptized shall be saved. Thus we blend the text together with this scripture, and go to baptizing little children, not thinking that little children have no belief, which is one of the requirements of Christ. Therefore we commit sin by baptizing people who do not believe in the Lord Jesus Christ. Then these executives are working against Christ, for he says, He that is not for me is against me; also the same scripture goes on thus, And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing it shall not hurt them, etc. Therefore we see that, according to Christ's own words, we have no believers in the present administration, because these signs are not seen following anyone in the letter, and Paul says the letter killeth but the spirit maketh alive. Therefore these administrators that baptize infants are against Christ, being blind leaders of the blind, and in every way reprobates, drawing nigh unto God with their mouths, but in their works they deny him. Therefore that house should be a house of prayer, but

they have made it a den of thieves; not that those so-called church houses are dens of thieves, but that the executive being the house of God, he is the house that should be a house of prayer, but he is a den of thieves, because he is a house that has a legion in it, like the man that Jesus met in the land of Geneseret. But when the tares were cast out of that man he was clothed and in his right mind, for Christ says, The words that I speak they are spirit and they are life. Therefore we must first get at the spiritual meaning of his words before we can understand him, and in order to get at that meaning we must first look at the dispensation of time, and then illustrate. Therefore our text is an illustration of itself—Suffer little children to come unto me. Now, to rightly illustrate this text we must notice that this is the gospel dispensation. But to make it clear we will go back to the law dispensation and see what the meaning of this text was there when Adam was the head. God said to him, Multiply and replenish the earth and subdue it. Yes, Suffer little children and forbid them not to come unto me, for of such I have elected to be the kingdoms of the earth.

Now, suppose Adam had forbidden children coming unto him. He could have as easily destroyed the little ones as not. But that was the way that God choose or elected that the world should be peopled. Therefore God made Adam love his children and he had no notion of destroying them, because he loved them, and he never forbade their coming, and God elected that they should come little and helpless like their father. Therefore Adam suffered the little ones to come unto him. But we see that they were forbidden to come twice. And who did it? King Pharaoh and King Herod, and from the best information that I can gather they were both elected by God to illustrate the Devil. Now we come to the gospel dispensation of time, which is the spiritual dispensation. So Christ is the head and representative in this dispensation, and he said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of God. So Christ never had any inclination to forbid his children coming, because he loved them, and God elected that, through him, his king-

dom should be filled. Therefore Christ took up little children, yes, the children of Adam, in his arms and blessed them, because their father was obedient to the heavenly charge that God gave him, and the kingdom of the world was peopled by him, and the fullness of the time had come, according to the foreknowledge of God, that the covenant between the father and the son that the son should come and cleanse the house that wisdom built, and occupy it until the father called him home. Therefore he illustrated by the little child. Now here comes in the second Adam, which is the lord from heaven, and he was a spirit from heaven. Therefore, as the first Adam was of the earth earthy, so this second Adam was of heaven heavenly; and as Eve was of the same that Adam was, so this second Adam must have a wife of the same that he was. So his father elected the Holy Ghost to be his wife. Therefore the bride came from the same place he did, and he also received a charge from his father to multiply, and the son gladly embraced the charge and said to his father, I will suffer little children to come unto me, and I will not forbid their coming, for of such is the kingdom of God. Now he was a spirit and his wife was a spirit, and of such as they were is the kingdom of God. Then they of the kingdom of God must all be spirits. Therefore the second Adam was a spirit and his wife was a spirit and their children are spirits, and he says of such is the kingdom of God. Therefore they went forward in the discharge of his charge according to the predestined purposes of their father, and she brought forth a child and laid it in the house that he had cleansed, which is our body, and we were called Christians, but it does not yet appear what we shall be called. But this we do know, that when he (our father) does appear, we shall see him as he is, and we shall be like him. This is the children's talk, and if they are like their father, as we are like our father Adam, it is certain the children will be spirits, for their father and mother are both spirits. Therefore the children will be spirits. The son, when he came to the field to cleanse the house that the Devil had made so filthy, had taken a body upon him in appearance in every way like ours, sin excepted. But it was not of the same material our

bodies are, for ours are formed of the dust of the earth, and his was formed of the word of his father, for the word became flesh and dwelt among us, and we beheld his glorious body, and that body was the sacrifice he made for the sins of the world. Yes, that body is the true bread that came down from heaven, the gospel his children are to eat while sojourning in this country, wherein they are strangers. But it does not do the children of the first Adam a particle of good as bodily sustenance, but the children that Christ took in his arms and illustrated with, together with the kingdom he set up and the subjects of that kingdom (the church) were all elected of God to illustrate the kingdom of God, the third heaven. For the church is an index pointing to the kingdom of heaven, therefore Adam, Christ, God, Eve, the Holy Ghost and wisdom, the garden, the field and the kingdom. And God has elected that all these things, together with everything else, consists of him. Amen. These threes and the greatest of these threes is the latter three. Now cometh the end, when the mighty angel shall stand, one foot upon the sea, and the other upon the land, and try with a loud voice, saying, Time shall be no more. Thus the father says to his son, Come home. Yes, suffer your little children and forbid them not to come unto me, for of such shall be heirs of my everlasting kingdom. Thus the son harkens to the call of his father, together with his beloved companion, the Holy Ghost, and her children, and, in humble obedience to the heavenly call, says, Come children, let us go home. And he arrives home. The great gate opens of itself and the welcome applause is held out to them as a golden sceptre by their father, through the instrumentality of the archangel: Come in ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for you have passed through the first and second wards, being conducted by the angels according to my foreknowledge, and the great gate has opened unto you, for your beauty, grace and grandeur have shaken the foundation of the world. Now, Adam the first ward, Christ the second, and the great gate into the city the third, these three, but the greatest of these is the third ward. Amen.

CHAPTER LXIII.

"And the leaves of the tree were for the healing of the nations."—Revelations, 22nd Chapter, 2nd Verse.

In this text we see the love of God toward all men, and we are commanded to behold what manner of love it is; and if we will obey that command we will behold the lamb of God that taketh away the sins of the world, and in obedience we can settle the controversy about a free salvation. To make it clear as a crystal we must here illustrate, for he says he tasted death for every man, and he died for the sins of the whole world, and he became sin for us, etc., which is sufficient evidence that his death was free to every child of Adam. Now, to convince the doubting mind, we will illustrate. If there was but one tree in the union, and its top reached the starry regions, and its branches reached very extensively, and it was full of leaves according to its branches and its height, and the winds blew and whirled round about and beat upon that tree, when the leaves of the tree were shed there would be some of those leaves in every lake, river, pond, mudhole and other such places, as well as on the hills. Thus the leaves of that tree would be free to all places wherever their governor listed, for the wind would govern them. Hence some of the leaves of the tree could be seen in every little nook in the union. And again, General George Washington, according to the foreknowledge that he had of a free government, was willing to make a very great sacrifice, even his life he was willing to lay down for the love of his country, because his people had lived under the tyrannical yoke of bondage under a king until he was tired of it. Therefore, under his leadership and the faithful perseverance of the people, they did redeem us from under that yoke of bondage by their own blood, and we are enjoying a free government today, and it is free to every man that cometh into the nation. Therefore they tasted death for every man in

the nation. This makes a free salvation to everyone in the nation, not asking us whether we will accept of it or not. Now Christ (as our text says the leaves of the tree are for the healing of the nations), is the tree that stood on either side of and in the midst of the river. He, being God, his height reached to the starry country and his love to the end of the world, and, as Washington's patriotism has been handed down to us by our school teachers, so the love of God has been handed down to us by our preachers. Thus the leaves of the tree have been drifted around by every wind of doctrine that touched the tree, and that doctrine is this, that God so loved the world that he gave himself for it. Yes, he was willing to make a very great sacrifice, for his people had lived under the tyrannical yoke of bondage, and, according to his foreknowledge of a free government, through his leadership and the perseverance of the saints through sanctification and his blood, we are today enjoying a free salvation, not asking us whether we will accept it or not. But we are set free from under the tyrannical yoke of the Devil and we cannot help it. But, as we are living in a free government called the United States, we are at liberty to go back to the nation whence we came, and yield ourselves member servants under the tyrannical yoke of a king, as we were before Washington made the sacrifice for us. Thus we see God has come and made his sacrifice and by his blood redeemed us from under the tyrannical yoke of the Devil, and we are free and he does not ask us if we will accept that freedom. It is done and we cannot help it; but, being free, we can go back to whence we came and yield ourselves member servants to King Devil and be under his tyrannical yoke of bondage again. If we could not, we would not be free; and he says that if he has made us free we are free indeed, and if we are free we can do as we please. We can go back into bondage or we can stay free, just as we wish. We are at liberty to choose whom we will serve. Then if we are free, let us remain so and enjoy our freedom, for it cost our leader a great sacrifice to free us; but he did it and we had no hand in it. Then, if he loved us well enough to make the sacrifice he did make, we should love him well enough to stay free and not go

back into bondage again. Now we are all free, every man that cometh into the world, and Christ does not ask us if we will accept of it, for it is finished. But if you want to go back and serve under the king you were freed from, I can tell you how to go. Take up the example of Jacob and his family and go down into the land of Egypt and yield yourselves member servants under King Pharaoh by the instrumentality of Joseph, where you will have to pay for your bread (the preaching). Then you will be under the tyrannical yoke of bondage again. That is the way to get back, and there are plenty of drummers in the land who will gladly receive you, being blind leaders, working in the service of King Devil, and as everything that King Pharaoh had was in the hands of Joseph, except his wife, so also those hirelings have charge of everything that belongs to their king, except his wife, which is his own wisdom, and that is in the false church, which is his kingdom, and his wisdom takes hold of these garments that these blind leaders wear when they go in there and pull them off of them, and they are sent to theological arrangements until the king has need of them. Then they are called out and qualified and set over the business of the king. But let me, as one that wishes you well, advise you not to go back, for you will be like the sow that was washed. If you go back you will be wallowing in the mire again, or as a dog returned to its vomit again. As for me and my house, I am going to stay free, for I appreciate liberty above all earthly things. Now, we were all cleansed from the filthiness of the beast, and the master is using us for a purpose of his own glory, we being the house of God that he built by his wisdom, and if he had had no use for the house he would not have freed us from the filth of the beast. Now we are all cleansed. But see what a vast number of us has bowed the knee to the image of Baal since the cleansing, and not only that, those false, blind leaders, being represented in Egypt by the midwives, the king of darkness orders them to even approach the birth of the child that has come unto Christ by the Holy Ghost, and they always fail to execute the order and then they excuse themselves by saying to him that the mother is so shrewd that the child is delivered

before they get to them. Thus they are ready to plead self-justification, as Eve did. So now we are cleansed from the filth of the Devil and washed in the blood of the lamb and made free from even a stain of his filth, and placed in a state of nature, as Adam was before he ate the forbidden fruit, and prepared for the reception of God's husbandry, and when we conceive by the Holy Ghost, then we are honored and God is glorified in us and the child is sanctified in its father and mother and the light is in the house, for God is light and we are his house, and he is in us, and then we receive the things of the spirit, for the spirit is in us, and we need no other light. And as the love of God healed us or cleansed us every one by his blood, we being the children of Adam, how much more are his own children justified by his resurrection; for as in Adam all die, even so in Christ shall all be made alive; and if God made so great a sacrifice for the cleansing of the house, what would he do rather than lose one of the little children that come to him of the Holy Ghost, his wife. Yea, I am persuaded that neither height nor depths, nor principalities nor powers, nor things present nor things to come will ever be able to separate us (the children) from the love of God, which is Christ Jesues, for those little children he did foreknow and they did he predestine to be conformed to the image of his son; and if God did make Adam in his own image, and did elect or choose or predestine that Adam should suffer little children to come unto him by Eve, and that those children should bear the image of their father Adam, how much more should the children of the second Adam bear their father's image. Amen.

Come, little children, now we may
  Partake a little morsel;
For little songs and little ways
Adorn a great apostle.
A little drop of Jesus' blood
  Can make a feast of union;
It is by little steps we move
  Into a full communion.

CHAPTER LXIV.

"And you hath he quickened."—Ephesians, 2nd Chapter, 1st Verse.

This text contains the kingdom of heaven, which Christ set up on earth, wherein he was to rule, as it were, with a rod of iron, which means power, the power of a king. And he says to his servant, Go, and he goeth, and to another, Come, and he cometh, or do this or that and he doeth it. Therefore we see that he, as a king, has power to rule us, and when he speaks to us we are willing to obey, for we know the terror of a king. Therefore, when he says, Come, follow me, we do not hesitate, but immediately leave all and follow him. Those that follow him at his command are the vessels that he has honored with one of his children that come unto him by the Holy Ghost, and when these little children come that way to him he says he will in no wise cast them out of the vessel, for his beloved has laid it in there and it agrees with the arrangement that I have made for its comfort while here below. Therefore I will in no wise cast it out. Thus the house is honored by the Holy Ghost with one of his children. Then you hath he quickened, who were dead in trespasses and in sin. Now, the Devil is an imposter, and he trespassed upon the rights of God, and by his trespass we became dead. But now we have conceived by the Holy Ghost and we are quickened, yes, we who were dead, by the imposition of the beasts making us so filthy. Therefore the potter hath power over the clay of the same lump, to make one vessel to honor and another to dishonor. Not that God dishonors any man, but that he does honor some men as a house with one of his children, and others he does not; and the men that are honored with one of his children this text applies to, and says, You hath he quickened. But by nature all other men are just as good as they are, for we, the Adamic posterity, are the house of God, and we are all cleansed by the blood of the lamb. But only about one-tenth of us

he honors with his children, for he cleansed ten upon one occasion, and only one followed him, and such as he honors are the children of the kingdom of heaven upon earth. And the king of this kingdom calls and qualifies executioners according to his foreknowlege to execute justice and exercise judgment in this kingdom, and to administer to the necessities of the children of his kingdom, and when we are quickened by honor, then we are bidden to follow him, and we lay down all and follow him into his kingdom, which is the church, and there the executive (the preacher) examines our genealogy back to Christ, and if he finds that he was washed (cleansed) and has been called with the heavenly calling to come to the kingdom of heaven, then he pronounces him meat for the master's use and receives him into the church. This calling is done by the preaching of the gospel in (Zion) the church. Yes, blow ye the trumpet in Zion; sound an alarm in my holy mountain. Thus the church, Zion and the mountain. These three are one, and the fruit that the tree bears is for the children to eat, and is yielded only once a month, and when we attempt to call the children together at any other time, except at the monthly seasons, we are doing wrong, for that is plucking the green fruit, and we may know that the one that makes the call is walking after the flesh. Therefore the children should not harken to their call when we see that all the children of Adam were cleansed. But they are not all heirs of Christ's kingdom, for they are not all honored with the reception of one of his children, but to as many as were honored the text says, And you hath he quickened. But all were cleansed, and in a travail from the time we are quickened until we come to the church. Sometimes we wish we were back around the fleshpots of Egypt, for the Devil is hard after us. Yes, we want to be back in bondage again, for even the disciples in time of persecution, Christ knowing their thoughts, said to them, Will ye also go away. But blessed is he that holds out faithful unto the end. Now we see that the man in a state of nature has nothing to do with the child of God until he is honored by the little child of God by the Holy Ghost. Thus, that which is born of the flesh is flesh, and that which is born of the spirit is spirit, and the flesh is the

house which the spirit lives in; and it is the spirit that causes us to go to church at the sound of the trumpet, for the little child is hungry and the church is the place that was prepared for the children to eat in, and the food they eat is the gospel, and the gospel is the body of the son of God, and the body is the true bread that came down from heaven, and except they eat of it they have no life in them. Thus, if a man conceives by the Holy Ghost and then goes back into bondage, he commits the unpardonable sin, for he has been made a partaker of the Holy Ghost and has been enlightened and has tasted of the heavenly gift, the good word of God and the powers of the world to come. Now, if they go back under the tyrannical yoke of the Devil, it is impossible to renew them again in repentance, because they crucify to themselves the son of God afresh and put him to open shame Therefore, when we walk after the flesh and go back into bondage in the land of Egypt under the king of darkness, the little child that was born of the spirit takes its flight into paradise and the man is left desolate, to all intents and purposes. Thus the man will not be forgiven. Although he may ask forgiveness, it will not be granted, and the church is not required to pray for that man. Now it is very clear that the man is the house, and only the few that are honored by the Holy Ghost with the little child that came to Jesus by her are the proper heirs of his kingdom on earth. Thus the little children that came to him by his wife are the good wheat. Then the father, mother and the child are three, and these three are one. Hence we see other men who are left out of the kingdom on earth, and they are as good by nature as the men who are honored, for all, they that were honored and they that were not honored, all sprang from Adam, and they were all cleansed with the blood of the sacrifice. Therefore they are all equal, but not all honored alike. This is a right the king reserves to himself, to honor whom he pleases, and when he honors one of us we are then fit subjects for his kingdom. Those that are not honored but cleansed, they are, as it were, living in the land of Canaan, as Jacob and his family were. Now the church of Christ is the kingdom of heaven that Christ set up on earth, and he is the king, and the false church

was set up by Belzebub, the son of the Devil, and she is shown in the writings of Solomon, in the Book of Proverbs, in the Seventh Chapter and Tenth Verse: And behold, there met him a strange woman with the attire of an harlot, and subtle of heart. Also she is shown in the first six verses of the Seventeeth Chaper of Revelations. She is also shown by the illustration of King Pharaoh and his kingdom and Egypt, these three, and these three are one, and the three point directly to the false church. Now this false church was set up by the prince of the Devil. Therefore, by the same rule, the false church must be the kingdom of hell, and Belzebub is the king, for he does not have full power, as Pharaoh, for if Pharaoh had had control over all of his subjects he would not have allowed those that went down out of the land of Canaan and joined those that went out from among the black Egyptians, for he did all he could to continue them in service under him. But God, being of all power, led them out with a strong arm. Now here comes in what is called a free salvation. We are free in a state of nature, and the Devil, through those wearing many changes of raiment, proclaims to all to come and join the church. Yes, it is free for any one to go down into that will. Therefore we, being free in a state of nature, or in the land of Canaan, we can act as we please. We can go down from freedom to bondage, or we can remain free. So when we join the false church, through the flattery of her much fair speech, we are led by the spirit of the Devil through the instrumentality of those blind leaders of the blind. This, if one of us is honored down there in Egypt in the service of the Devil by the Holy Ghost, we are led out of her by the strong arm of God through the instrumentality of one of those leaders that has eyes and is working in the service of God. Thus we see the two women, the bond and the free, and the bondwoman has many more children than the free woman. In other words, we see the two churches, and the false church has many more members that the right church, and their husbands are Jesus Christ and Beelzebub. Thus, all of us that goes down and join the false church are in the kingdom of hell in blackness and darkness, serving in the kingdom of the Devil, but when we conceive by the Holy

Ghost we can go and join the true church. Then we are as white as the light, serving in the kingdom of God. Thus the false church is free to any that will come in unto her, but into the true church can come only such as have been truly prepared by the Holy Ghost. Thus, when we join the false church, and afterward we are quickened, then we can see that she is an harlot, and we are fornicators if we live with her any longer, for we do not love her on account of her being free to all who want to come into unto her. Therefore the powers give us a divorce from her, not her powers, but the powers of light. Therefore the savior said, Except it be for fornication you cannot have a divorce. Here I could illustrate by an harlot and the house thereof, but I leave that illustration to every intelligent reader to illustrate for himself; not that the members of the false church are harlots, but the kingdom of the Devil spiritually is a woman, and she is an harlot, and the much fair speech of the Devil, through the instrumentality of those blind leaders, they being deceived, as Eve was, induces, by deception, others to follow them down into her, through fear of endless torture. Not being quickened into light, we are blind being led by the blind. Therefore we fall into the kingdom of the Devil, or ditch, together. But there are some that never join either the kingdom of Christ, which is the kingdom of heaven, nor the kingdom of Belzebub, which is the kingdom of hell. They are represented by Nicodemus. They go to Christ in the night, being nature's night. Not afraid of perishing on account of these flattering speeches of those blind leaders, they stand aloof from both churches. Therefore they neither go to the kingdom of Christ, because they have not been blessed by the Holy Ghost with one of those little children that God suffered to come to his son by the Holy Ghost, therefore they are not quickened; neither will they yield to the flattery of the Devil in the false church. Thus we have three parties, and these three are one; but the third party is in a preferable condition to that of the second party, for the second party has conceived by the Devil and is made a proselyte of, and they are twofold more the children of hell than they were before. But the third party still lives in the land of Canaan, not afraid of the famine

on account of those blind interpreters. They are the house, standing just as it was when cleansed. Now these three classes of men are all one and the same house. One has been honored and one has gone back into bondage and is made filthy by the beast, and one holds the position that it was placed in when it was cleansed. Thus these three parties are one party, and neither one is predestined to the position they occupy, but they are predestined to go to the earth, whence they came, and those little children that came to the son of God by the Holy Ghost, they are predestined to go to the city of eternal enjoyment, whence they came, with their father and mother, and the tares, which are the children of the Devil, they are predestined to go to eternal hardship with their father and mother, and this will be the eternal destiny of the three parties, to-wit: The children of Adam the first, the children of God the second, and the children of the Devil the third. And the children of the first Adam are quickened when they are honored with the children of the second Adam, and the eternal heaven of heavens will be glorified when the second Adam takes his children, together with his wife and himself, home to his father. Yes, they will all three be glorified, sanctified and satisfied. They are the sheep so much spoken of in the will of God. They are to be on his right hand. But the tares, which are the children of the Devil, they are the goats so much spoken of in the will. They are to be on his left hand. And the house so much spoken of in the will of God will not be present upon occasions like that. Thus Adam and Eve were elected by God as an index pointing to Christ and his church, and Christ and his church were elected by God as an index pointing to God and the heaven of heavens. Thus, the first, second and third heaven reach from earth unto the third heaven, which makes only three steps or rounds. Amen.

CHAPTER LXV.

"Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters."—Revelations, 17th Chapter, 1st Verse.

All scriptures are given by the inspiration of God and are profitable, and I am commanded to shun not to declare the whole counsel of God, and woe is me if I shun to declare the thing according to the patterns shown me in the mount, notwithstanding being weak through the flesh. If I should give way to the flesh and harken to a false modesty I never would attempt to explain this text, but through fear of God, I will, through much weakness, attempt to sustain my impressions. I know that among the people of the universe there are many great controversies as to the teachings of the Bible, and, as the angel said to John, so I say to you, "Come hither, and I will show you the great whore that sitteth upon many waters." The first place that we notice her, God held her forth as an illustration in the land of Egypt. Now we understand that the Egyptians are a black people by nature, caused to be black by a mark upon the account of disobedience. Thus Pharaoh and his people were all black, and he was a king and he had a kingdom, and his people were great slaves to him. Thus we see by that illustration that in the spiritual or gospel dispensation there would be a king that would have a kingdom, and that king and his people would be black, and his people would be great slaves unto him. Now this black king is Beelzebub, the prince of the Devil. Now is the spiritual dispensation; therefore this black kingdom is a spiritual kingdom. Thus, as Pharaoh's kingdom was in the letter, so Beelzebub's is in the spirit. Now, as Christ set up a kingdom on earth, and his kingdom is known as the kingdom of heaven, so Belzebub built or set up a kingdom, also on earth, and his kingdom is the kingdom of hell. This is the great whore that sat upon

the scarlet colored beast. She is decked with many fine ways to influence people to come in unto her and join her in her fornication, and she holds something out to you that is very beautiful, which is what she calls a free salvation. But her free salvation is full of abominations and filthiness of her fornication. Yes, she is free to all men to come in and partake of her fornication, because the Devil made it free, he being the chief ruler in his kingdom. Now, when wisdom built her house, to-wit, Adam and Eve, the Devil sneaked up and entered into it very easily (for God suffered him to go in to show us that he would get into the church of Christ in the last days), but when the kingdom of Christ was making its appearance here was something new to the Devil. Nevertheless, the Devil poked up to John, having the appearance of men the same as John was baptizing. But John knew him and held him from his baptism. Thus we see he failed to get into the church, as he did the house, because he did not bear the password, because he did not know it; therefore he failed to get in. Then he was wroth and went straight to the author of John's authority and began to lie, saying thus and thus was his and he would give it all to him if he would fall down and worship him. But Jesus was well acquainted with his deception, and said, Get thee behind me, Satan, for it is written, etc. Then it was that John saw Satan fall as lightning from heaven. Yes, he was mad and was held away from the kingdom, and his appearance was as angry as lightning, being determined to tear up anything he struck. So the first thing he struck at was Christ's church, but he missed it and failed to accomplish his desires. This is the way he struck at her. He said he was going to build himself a church just like Christ's, and he was not going to be as selfish as John and Christ, for they would not let people in when they came to their kingdom unless they would tell them some sort of a word like Shibboleth, or something like that, and I don't know any of that sort of words, therefore I will require no such foolery of the people, and I shall get them all, because my kingdom shall be free to all that will join me, and all the password that I shall require of them is if they believe that Jesus Christ is the son of God,

and they can tell us that by their actions if they prefer it. Thus this kingdom bears the signs he gives them, and his kingdom today has many more children than the kingdom of Christ. Now, the inhabitants of the earth have been made drunk with the doctrine of his kingdom's fornication. Yes, the people are reeling to and fro as a drunken man, perfectly demoralized, not knowing what to do on account of so many different denominations. But they all preach that same free salvation, therefore the kingdom that the Devil set up is the great whore, and she is the mother of the different denominations, for she is the mother of harlots. And they cry aloud and say, Come in, it is free to all. But, God bless the truth, when we go in and join them in their deliberations, and at the wind-up of the services a collection is taken up. Thus we see she is just like her author. He told the first lie and she is walking in his footprints. She said it was free, yet we have to pay. Thus she told a lie. Yet there is a church somewhere that is not free to all. They require an experience of grace; we cannot join that church without that experience, and when we go into that church she does not take up any collections at the close of services, nor do we have to pay them to preach. Then this must be the right church, because she refuses some when they offer to join, as John did. Thus that church appears selfish to the members of other persuasions; but if we fall out with them about that we fall out with the king of light, for he is the author of it and John practiced it, and it is practiced by some to this day, and it must be the church that Christ instituted upon earth, for all other denominations hate them and try to destroy them. Christ says, Marvel not if the world hate you, for it hated me before it hated you; and we see in God's illustration with Cain and Abel that that denomination will be destroyed before the end of the world, but the few that have faith in Christ in the last days will be obliged to hide their faith from those belonging to the false church, for there are but two spiritual churches or kingdoms, and one Christ set up and the other Beelzebub set up, and the one that Beelzebub set up is the great whore, the mother of harlots, which includes all denominations except one, for they

all preach salvation by works. Therefore they are all of the same spirit. But Pharaoh and all his people were naturally black, and when the white Canaanites went down and joined the Egyptians they are also the servants of Pharaoh; and the Devil and his people are black by disobedience, and when we go down into the kingdom that Satan set up we are servants of him, and the smoke of our torment ascendeth forever and ever, and this smoke is our prayers and cries and groans, because we are afraid our children or somebody else will go to hell, not knowing that we are already in torment with the great whore in the kingdom of the Devil. Not that the Egyptians could make the Canaanites black, nor could they make them children of Pharaoh, but the Canaanites yielded to the flattery of the interpreter and went down to the kingdom of Pharaoh and yielded themselves servants to Pharaoh. Hence, when we yield to the beguiling speeches of those Josephs that are already in the kingdom of the Devil we make ourselves servants of the Devil. That does not mean that we are black like the Devil, nor does it make us children of the Devil, for the Devil sowed his own children in the world, and Christ sowed his, and God said to let them grow together until the harvest, when he would separate them. Thus we see the great whore is the false church, and the waters on which she sits are people, nations and tongues, and the scarlet covered beast is the Devil, and the kingdom that he set up, being the false church, is the kingdom of hell, and death and hell shall be cast into the lake of fire. This is the second death. Thus we see the kingdom that Christ set up is the true church and the second heaven, and Christ is the king, and the kingdom that the Devil set up is the false church and the great whore, and the kingdom of hell, and the Devil is the king. Then, as the great whore and harlots are so much spoken of in the Bible, with such awful threats against her, it will be wise to see if this applies to us as a church or as individuals. And the Pharisees, hypocrites, that compass sea and land—those, that are to say to Christ, Have we not cast out devils in thy name and in thy name done many wonderful works, etc.—this is a people professing godliness. Let us see if it does not have the appearance

of torment because we cannot do something more for the heathens. Yes, it appears to be a terrible trouble to some of us to think that some are going to torment. Then if we are in as much trouble about the welfare of souls as some pretend to be, the kingdom we belong to surely cannot be the kingdom of heaven, and if it is not it is the kingdom of hell, for there is where the torment is. Then we should search the scripture diligently with sound reasoning in connection with the language of Christ and see if we are not committing more sin by trying to make ourselves Christians than we would if we would wait to conceive by the Holy Ghost, for it is impossible for the leopard to change his spots or the Ethiopian his skin, nor can they induce people that are white to change it for them, and white people are the gods of beasts, and God is the God of white people, and as the leopard cannot induce people to change its spots, even if the people could change them, they would not know how to go to work to induce people to change them. So we, when we want our God to change us, we do not know how to go to work to induce God to change us, and as the leopard has no inclination, being in nature, to be changed, he thinks he is good enough, so we think, while we are in nature, we are good enough, and when we go to work to be Christians we make matters worse, for we go down to blackness, that is to say, to Egypt, instead of going to Canaan. Thus we get no better, but rather grow worse, for Paul said the things he thought to be unto life he found to be unto death. So we had better consider and not harken to those blind interpreters, but live in the land of Canaan and risk perishing in the famine; yes, live in the first heaven until our master calls us to the second, for no man cometh unto the father but by me, and no man cometh unto me me except the father who sent me draw him. Then let us be content with our wages and live in the land of Canaan and not go down to Egypt to the kingdom of hell that the Devil set up, there to be servants of him the remainder of our days in dark despair as bondmen. God illustrated with Cain and Abel, and with Noah and the Ark, and with Sodom and Gomorrah. These three illustrations are one, the first is last and the last first. So we will

show Sodom and Gomorrah first, which is the acts of this great whore, for the men in the days of Sodom did leave off the natural use of women, burning in their lust one toward another, men with men and women with women, not only do these things, but have pleasure in those that do them. And when the people of the cities of Sodom and Gomorrah and the surrounding country, except Lot and his family, had all engaged in this heinous sin of sodomy, God rained fire and brimstone down upon the whole thing, and they were all consumed in the flames except Lot and his family, and, as it was at that excitable calamity, so it will be when Christ calls his children home. Now that was before Christ came, so that sin was committed in the letter, and this is the gospel or spiritual dispensation. Therefore these Pharisees that are so desirous for men to conceive by them and be converted and join them in converting the heathen, they are compassing sea and land to make converts, and when they have made them they are twofold more the children of their own kingdom than they were before. Therefore we see these are the days Christ had reference to when he spoke of Sodom and Gomorrah. We see spiritual sodomy is going on and it has almost covered the world, as it did in the letter in the cities of Sodom and Gomorrah and the plains thereof; therefore the time is near at hand when this world will melt with fervent heat, and those spiritual sodomites will be consumed in the flames thereof; but those few little spiritual houses, as Lot, will be led out of that awful destruction. But before that time those little old hated ones will be obliged to conceal their belief from those sodomites, for the illustration of Cain and Abel shows that the Philistines, which are the Sodomites and Pharisees, think those that require an experience before they can be received into the church are almost dead, and they will kill them before the end of time, for they are continually beating on them as Cain did Abel, for Abel brought for a sacrifice something that was given him. So do these poor despised ones; but Cain brought some of the fruits of his own work for his sacrifice, and Abel's sacrifice was accepted of the Lord, but Cain's was not; therefore Cain rose up against Abel in the field and slew him. Therefore Cain represents the Pharisees that

profess to be doing great work for the Lord. Therefore the Lord will not accept their sacrifice, because it is their own works, and the fruit or wages of that work will be death. Depart from me, ye workers of iniquity, for I never knew you. Thus we see Cain and Able represent the people of the God and the people of the Devil in this illustration, and the people of God present to the Lord something that was given to them, for a sacrifice, and it accepted of the Lord; therefore the people of the Devil rise up in the field, which is the world, and slay them. Therefore Cain, the Philistines and the Pharisees are three, and these three are one, and the Soodomites, even they, are the fourth, and all combined are the great whore that sat upon many waters, and she, even she, is the kingdom of the Devil, which is hell, and she will be cast into a lake of fire, for the inhabitants of the earth have been made drunk with the doctrine or wine of her fornication, and the great beast that had the seven heads and the ten horns is her husband, the Devil and Satan; he it was that one of his heads was wounded, as it were unto death, and his deadly wounud was healed, and those seven heads are the seven thousand years that the Devil has been opposing God, and the fifth thousand years, which was the first thousand years of the reign of Christ, one of those heads or thousand years was wounded unto death, which deadly wound was this, the great beast was chained down in the bottomless pit, out of which the Devil or beast was released, which was the healing of the deadly wound of one of the heads of the beast, which is the Devil, and when this deadly wound was healed or he was released from the bottomless pit, or the thousand years had expired, he went to his same old occupation, and that was to make war with the saints of God. Thus he went up upon the breadth of the earth and compassed the saints about at the expiration of the thousand years, and power was given him to deceive the inhabitants of the earth by the miracles he had power to do in the sight of men. Deception is the weapon of his warfare, and he deceives the people with false doctrine until he has now got a great company that believe they can save themselves and others by their good works, which is just as absurd as the author of it, which is the beast that had the deadly

wound, which wound was healed by being released from the bottomless pit, which pit is time, meaning everlasting to everlasting, or forever and ever. Thus the Devil deceived the inhabitants of the earth with the wine or doctrine of the great whore's fornication. Thus the people in nature should not eat of the forbidden fruit, which is the doctrine of the devil or the wine of her fornication, for when they conceive of the Devil, or drink of the wine of her fornication, they are then drunk with that wine and are crying, and screaming, and slapping their hands and shouting Hallelujah. Yes, men, women and children, are drunk, falling, reeling and staggering and calling it the religion of the Lord Jesus Christ. Thus we see how greatly the Devil has the people deceived, thinking they are the church that Christ set up and it is the kingdom of heaven on earh, but their believing it is the church of Christ does not make it so, and they have no other evidence to prove that it is the church, for they deny by works the example laid down in the Bible. Therefore they are as far from being the church of Christ as the Devil is from being Christ. Therefore we are in the service of the Devil in the kingdom of hell, in place of being in the service of Christ in the kingdom of heaven. This is where the great and awful mistake lies with us, for if we never conceive by the doctrine or of the forbidden doctrine we will never be afraid of hell, for that is the first thing the Devil preaches. He tries to impress upon our minds the tortures of hell, but never locates hell. He only points down and tells us that hell is under the earth, and they point up for heaven, which two assertions are positive falsehoods, for we learn that the earth is round and that there are people all over the surface of it, and the middle of the earth is the center of gravity. Thus the preachers stand upon the surface of the earth and point directly off the earth for heaven and point to the center of the earth for hell. Now if there is any consistency in such doctrine as this, I am not able to see it. But through the blackness and darkness of the doctrine of the Devil we are blinded and induced to take hold of the cup of the wine or doctrine of her fornication and become dead sots, drunkards, for after we are induced to drink a little, we become intoxicated a little, and the

more we drink the more we want, until we get down drunk, shouting and praising the wine and the maker of the wine which is the Devil, thus we are praising the Devil, being deceived on the account of being drunk upon the wine of her free salvation or fornication; thus we see the doctrine so extant in the world is the doctrine of the Devil, and it is preached in the kingdom of the Devil, which is hell, which is the great whore, the mother of harlots and abominations of the earth which harlots is the different denominations of the earth, the daughters of mystery, Babylon, their mother, for people are striving very hard in rowing trying to keep the church straight upon the sea, or water which is the people, but the night has come when no man can work, which night is the close of the sixth thousand years, and tomorrow early while it is yet dark, the Son of God will come again, that being the Seventh day or thousand year and when he comes he will find a few that have not bowed the knee to the great whore, neither to the image of her husband, the Devil, for all denominations that are claiming heirship of an eternal inheritance by their good deeds are the daughters of mystery, Babylon, which is the mother of Belzebub which is the son of the Devil, which is the husband of mystery Babylon, which is the kingdom of the Devil, which is hell; but we see a party that is worse than those Sodomites, for Christ says it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for them, and if the reader will come hither I will show who they are. John says he beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; yes in the latter days there shall arise false Christs and false prophets and they shall show forth great signs and wonders in so much that if it were possible they would deceive the very elect, Now the children that are born of the Holy Ghost are the ones that will not be deceived for they know the voice of their father and mother; but here comes one that talks so much like their father and mother till the little ones can scarcely tell their talk from that of their father and mother; now

we know that those little children that came unto Christ by the Holy Ghost are not going to be deceived by this doctrine that comes out plain and says I shall go to heaven and there I shall be with my Father and mother; yes and all the good people that died before; this is speaking plain and the children of Christ are sure to not be deceived in that at all, because they know that is a stranger's voice; therefore they will not follow it, but here comes some that come so near talking like their father till they scarcely can discern the difference; yes, when they come to join the church they have to give the password,. the experience and the same signs has to be shown that are used in the true church, and they have in every way the appearance of a lamb and we scarcely can tell the lamb they preach from the lamb the true church preaches, but on close examination we can discern the beast is a goat that is deceiving the people, but the goat has the appearance of a lamb and the way they preach him he looks just like the lamb of God that taketh away the sin of the world, but examine him close, by their own rule and we discover they haven't given up the old flesh yet, and indirectly they accuse God of being the author of sin; that is we say that God has chosen and predestined every act of our lives, be it good or bad, which would be God divided against himself; thus well might they be called hardshells for their doctrine is this, that every one that Christ saw in the covenant plan of redemption will be saved. Now mark and mind well, they say will be, but the Lamb of God did come to seek and to save that which was lost by reason of sin, and we find that he did come and did save; not will save every man that came into the world. This is the purpose of his mission, and he did come and did save every man that was under the condemning sentence of the law, and that was all men because all had sinned and he did come and he did save every man for that was the work his father sent him to do, and he did it and said it is finished; yes did come and did save every man; not that he did come and will save—not a bit of that did and will, but did come and did save every man that cometh into the world. Here is where we detect the counterfeit lamb from the lamb of God. One says will come and will save, but the other says did come and did

save, and this coming and saving every one of the Adamic family, was one of his illustrations to show us that he will come and will save every one of his children, and if the death of the lamb of God can be to the saving of the children of Adam, how much more shall his resurrection justify his own children coming unto him for protection in perilous times; thus those that will resurrect and save the body at his second coming, they are the hard shells that preach so near the doctrine of Christ; they are the beast that had two horns like a lamb; they are the ones that it will be more tolerable in the day of judgment for Sodom and Gomorrah than for them; yes, they preach that a part of Adam's family was predestined from before the foundation of the world to be saved and a part lost, which is an uncalled for absurdity, accusing God of injustice toward a part of his creatures. For instance if their theory be correct and I am one that is predestined to be lost God knew it as well before I came as he ever will know it; therefore I am here and could not help my self, neither can I do anything to extricate myself from eternal death, thence God has made a terrible lake that burns with fire and brimstone to put me in to be tortured forever and ever; thus according to that theory God has got me into a terrible hoby, and no way to help it. Now what shall we do. Shall we say in this that God is just, and I ought to be reconciled to the will of God if my lot does fall in that lake that burns with fire and brimstone; to such false absurdity as this I would say that man cannot be reconciled to go to such a place as that; thus when a man says he is reconciled to go to that lake of fire and brimstone. if it is God's will to send him there, that man's religion is vain, or he would have bridled his tongue and not made use of such a vile expression; now here is predestination, that Adam and his children being of the earth earthy, they are all predestined to return to the earth from whence they came, and as Christ and his children being of heaven heavenly they will return to heaven from whence they came; thus we see the beast that had two horns like a lamb is worse than the first beast that had seven heads and ten horns, or in other words it will be more tolerable in the day of judgment for this Phariseeical religion than it will be for this hard-

shell religion; thus the beast that had two horns is shown by these people to be so near the lamb of God till it will almost deceive the very elect; thus he is exhibited; he requires a sign and a password; yes a password to join the church, and a sign in their foreheads to maintain their profession; they baptize by immersion; they wash each others' feet, they walk circumspect, they hold their conferences monthly and almost in every way he looks just like the lamb of God, but the trouble is he don't know how many to say he died for for fear someone will say he failed to accomplish what he came to do; sometimes he looks like he died for all, but is a special savior to a part and he transforms himself into many different colors in one sermon, but the only chance to detect him is to watch close for he will exhibit his own signs and when he does we can tell if it agrees with our experience and if it don't we may know at once that we are not both of the same body; now the people of God, or rather the people that is honored by the Holy Ghost, and this little harlot, for a harlot she is, does belong to the same denomination, as did Judas Iscariot and the balance of Christ's disciples; they all stayed together until the hour that the sacrifice should be made, then there was a separation, for Judas was the disciple that betrayed Christ; just so this beast with two horns is with the people of God, and now we will show one of God's illustrations to make it clear that the little harlot or beast is in the same denomination with the people of God's honoring; thus by consulting the last three chapters of Judges, and especially the twenty-ninth verse of the nineteenth chapter in that is contained where she came from, what she is and what became of her, which verse reads as follows, "and when he was come into the house he took a knife and laid hold on his concubine and divided her, together with her bones into twelve pieces, and sent her into all the coasts of Israel; thus we see that she is an harlot and she is in all Israel this day, and she is the cause of so much trouble in the church all the time. We see in the law dispensation the Israelites fought over her, and about her conduct, and in one struggle over her doings there was upwards of eighty thousand valiant men killed, all of the Israelites, just because one man had taken her to wife, she not being of Israel, he receives her into full fellowship with the Israelites and

she was an harlot, contrary to virtue, unreasonable, deceitful, mean, etc., yes she was seen there in Israel and she was seen with Christ as one of his followers and she was seen by John, the Revelator. These are three and these three are one, and as she caused so much trouble to the Israelites, she also apparently caused considerable of trouble in the days of Christ, and she is the cause of all the trouble in the church in the present day, but God uses her for a purpose in each case, and as Paul was left with a thorn in the flesh to buffet him, so also the church is left with this beast having two horns to buffet her, lest she might get exalted above that which she is able to bear, and this part of the church is hard, for they preach that God has predestined and does proclaim that a part of the children of Adam will be saved and a part lost. Now this assertion is just as absurd as the one that made, and it was the beast that made it; therefore we can see the great separation or judgment begins at the house of God and if those little ones that God suffered to come to his son by the Holy Ghost scarcely be saved, where will the Devil and the tares appear; they will be eternally banished from God and his posterity, which will be one everlasting torment to them. Now I have shown the great whore and the great beast and his kingdom and that the great whore is the wisdom or wife of the Devil and the people that conceives of their doctrine is gone down to hell with them and each different denomination is one of the daughters of the great whore, and when we join them we are tormented all the time, and before the second coming of Christ all those denominations will consolidate and there will only be one denomination, which will be the great lake where we are to be tormented day and night continually; thus those little denominations or torments all consolidated will make one large denomination or torment to the people; thus we see torment in the little whore, and we see torment in the great whore, and we see torment in eternal banishment from God; thus these three torments, but the greatest of these is the last one. Now we see that the six days is expired, or the six thousand years is closed out or will be tonight at midnight, which means in the year two thousand according to our date and the time is near at hand when the Angel will stand one foot upon

the sea and the other upon the land and declare by the sound of a trumpet that time shall be no more; then by the sound of that trumpet the graves shall give up their dead and the seas shall give up the dead that in them is, and death and hell shall give up the dead that in them is. Now, graves is the people that Christ called whited sepulchers, and the seas is the people generally, and death is passed upon all for all have sinned; thus the graves the sea and death are three and these three are one, or will soon be, and when that consolation takes place that will be the hell that will give up her dead, and this is the way they will give them up; whereas, we say we are going to heaven and there meet our dear ones that have gone before, therefore we have never given up our bodies; we believe that we will meet our children in heaven; but by the sound of this trumpet all the children of Adam will be given up, as I have given up by body long since, knowing that it is flesh and blood and that flesh and blood cannot inherit the kingdom of heaven in eternity neither can flesh and blood suffer the torments of the kingdom of the Devil in eternity; thus, as I have given up my body; so also by the sound of this trumpet all shall call to remembrance the loved ones that they have clung to with such unyielding grasp; yes, this is the general resurrection, and what few I don't resurrect in this prophecy, when the readers are meditating upon the meaning of this prophecy they will call the balance into remembrance, which among the witnesses that I have resurrected to prove my assertions, you will call and resurrect the balance as witnesses to try to prove that my assertions are not so; thus it will be a general resurrection and by comparing the sound of this trumpet with the Bible you will be willing to give up your own body much more the body of other people; thus here is the general resurrection and the giving up of the dead; yes, we must give up the idea of going to heaven or hell in the flesh, for when a man is in a state of nature he is in the first heaven, and when he is born of the spirit and unites with the church he is in the second heaven, and when he is used no more, his spirit enters the third heaven; these are three and these three bear record one with the other; but when we eat of the forbidden doctrine and go down into the false church, that is the

first hell, and when these false denominations consolidate into one denomination, that will be the second hell, and when he is used no more, his spirit enters the third hell; these are three and they all bear record one with the other therefore, we see the children or good wheat of Christ goes to their father in the third degree of heaven, and the children or tares of the Devil go to their father in the third degree of hell, and Adam and his children goes to the earth from whence they came; for they are the house that the two sets of children occupied here in this world, and now the children are gone home, the old house which is our body will be used no more, therefore it can return to its mother, the earth, from whence it came, never to be molested again, thus we see all has to give up their body, as I have, and yet I occupy the body yet.

CHAPTER LXVI.

"Brethren I write no new commandment unto you, but an old commandment, which ye had from the beginning; the old commandment is the word which ye have heard from the beginning."—1st John 2nd Chapter and 7th verse.

The text has direct reference to the command God gave Adam when he was formed and pronounced very good. When God gave Adam his charge to multiply he also gave him a command and that command was Thou shalt not eat of the tree of the knowledge of good and evil, and he gave them his reasons for giving them the command, and his reasons were that in the day that thou eatest thereof, thou shalt surely die. Now, while Adam and Eve obeyed the command of God they were perfectly happy and had the privilege of enjoying themselves in any way that they liked best, except one. Now Adam and Eve were in a state of nature; now this forbidden fruit was in the midst of the garden, and the eating of that fruit was certain death, for God said so; so they eat through the persuasion of the Devil and were cast out and went down to punishment and starvation from happiness and plenty, and now the doctrine of the Devil is trying to get you to be scared while in a state of nature, and you may know that doctrine because they always preach the tortures of hell or the reward of heaven; they say if you give God your money he will love you and save you in heaven, but if you don't God will hate you and send you to hell; now I say to you brethren of the United States that this is the doctrine of the Devil, which is the forbidden fruit, and if you let the Devil deceive you or your children any more you will be consolidated into one denomination and you will go down into punishment, for we will become enslaved to that denomination and we will be compelled to pay them a stipulated salary for their maintainance; not for their preaching, for they think the people must sup-

port them now and pay them extra for their services; therefore I say unto you, don't let the Devil deceive you any more, and as it is so plain that this free salvation doctrine is the doctrine of the Devil, and that his doctrine is the forbidden fruit, I would cry aloud and say brethren of the United States and elsewhere about the world, take due notice of the old commandment and govern yourselves accordingly, which old commandment is this, Thou shalt not go down out of a state of happiness into a state woe and misery under the official deception of the Devil, and Christ in illustrating says that the Pharisees will compass the world so to speak to make converts, and they will say to him, Have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works. But what saith Christ in answer? Depart from me into everlasting fire prepared for the Devil and his angels. This forbidden doctrine is the letter and Paul says the letter killeth, but the spirit maketh alive; therefore, if a man preaches the letter to build up our spiritual strength, we may know that he is one of Pharaoh's interpreters, and he is trying to get you to come down out of the land of Canaan into Egypt to become servants for Pharaoh, and if we yield to him as Adam did yield to the serpent, against the commandment of God, we will yield ourselves as members, servants to the body of the Devil; this is what Christ says about it, but the money preachers goes for horse racing, Sabbath breaking, not going to meeting and not paying the preacher, etc., but Christ reproves us about our Phariseeical religion, which consists in harkening to the doctrine of the Devil through the instrumentality of those Phariseeical preachers, for they are in the service of the Devil as Joseph was in the service of Pharaoh; therefore, we see the difference between the doctrine of Christ and the doctrine of the Devil; one preaches that it is the goodness of God that leads men to repentance, and the other preaches the tortures of hell to get men to repent; and when they get us scared, fearing that we might die in and go to hell, then the Devil has us right where he wants us; then he will preach a great reward that we are to inherit for our doing good; then we are induced to partake of the forbidden fruit, and when we join them under the

influence of such preaching, we go down into the service of the Devil under those false leaders as Joseph was, and Christ says we are made two fold more the children of hell, and it won't stop here, for all those false denominations are from the same fountain and they will all soon be consolidated and then we will be under a law religion and we will be under harder bondage than the people are in England, where they are under a literal king; therefore, seeing what I do by revelation, I would sound this prophecy to the extreme of my ability, and warn my fellow man to heed the command of God; yea the old command which we had from the beginning, which was, thou shalt not eat of it, and I have given my reasons for urging you to hearken to the command of God, which you had from the beginning, and my reason is this, by disobedience to the command we will consolidate all those little whores (denominations) into one general whore or torment and there will be weeping, wailing and gnashing of teeth. Amen.

CHAPTER LXVII.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are motheaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."—James 5th Chapter, 1st, 2nd, 3rd and 4th verses.

This text, our preachers say, indirectly, that they rather it was not in the Bible, for they prefer rich men in their business; for I have heard as much exhortations to one rich man to unite with the church as ever I heard over ten poor men, and yet we find that every instance that is mentioned in the Bible about literal rich men they are condemned, and the poor is preferred in preference to the rich; but not so by those blind interpreters that are in the service of Pharaoh (the Devil), but we find contained in the text some beautiful illustrations that God used to make us clearly understand his will; thus God used the rich in the letter to explain the rich in the spirit; now if we are rich in the letter, we or some one else worked for it, and we either got rich by our works or we inherited it from our fathers' riches; now we learn there is two classes of spiritual children; one is of Christ and the other of the Devil, and those of the Devil, which are the tares is the ones that occupy in our hearts first, and they get awfully affrighted about torment, for their father threatens them heavily if they don't ask God to forgive their trespass, for the Devil knows that he is an imposter and that he has trespassed upon the rights of God; therefore, the Devil threatens his children with endless torment if they don't approach God and ask him to forgive their trespasses; therefore his children bows themselves in humble obedience to the command of their father, and asks God to forgive their trespassing upon his rights. Well, God don't hear the prayers of the children of the Devil; but the Devil don't believe that, for the Devil believes that

God does hear and answers prayers for he did answer one petition of his children, when Christ cast out a legion of them out of one man, they asked Christ to suffer them to go into the herd of swine and Christ granted their prayer, thus the Devil believes Christ hears and answers their prayers; therefore, the tares hearken and heeds the command of their father, and prays to God for him to forgive them their sins, and they claim that God has forgiven them, and they pray continually till they believe that God loves them; thus they build great store upon what they have done and become very rich and they claim they will be heirs of God's inheritance, which makes them very rich; now these are the kind of rich men that God had reference to in the illustration of our text; they are the rich that have so great store of religion till they are perfectly sanctified; they want everybody to be like they are, only they want all the money and they don't want any one else to say anything against them in any way; now don't understand that Martin Luther, John Wesley or John Calvin or Tom Paine or any other child of Adam is tares or good wheat, but we, the Adamic family are the house of God, and the wheat and tares is the children of the two kings, and the Devil had no house therefore he trespassed upon God's rights, and him and his children does occupy God's house, and the Devil does threaten his children with eternal torment if they don't pray to God for him to forgive their trespasses, which is against God. Now God never threatens his children with endless torture for disobedience, but with the rod of correction, for they are born unto him of the Holy Ghost, which is his wife; therefore they cannot commit trespasses because they are born of God, and they are free from sin, and they are free heirs of their father's inheritance; therefore it is impossible for them to trespass upon the rights of God, because they are free natural heirs of their father's estate; then where is the threatenings of God against his children; thus it would be God divided against himself, for he has made his children free and now it would be wrong of God to put them under bondage again, or even limit the boundaries of their freedom; therefore God's children do not trespass, neither does God threaten his children with any torture whatever, because he is of very

tender mercy toward his little ones, and long suffering and forbearance, yes he carried them in his bosom all the days of old, and he leads them gently about and instructs them in his ways and he is ever with them and he folds them close to his bosom, and he feeds them with the sincere milk of his wife's bosom; now this is the way God deals with his children, but the Devil knows very well that he is an imposter in this world and he is an imposter in the church, and he is imposter in our hearts, because all is the workmanship of God and he has trespassed upon God's works, and he threatens his own children with every kind of punishment, if they don't pray to God to forgive their trespasses, thus the Devil makes the children of the flesh, believe that some of them is the children of God, and some the children of the Devil, but those children can be made children of God by going through a certain process of works and prayer to God to forgive them for being a child of the Devil a little while, thus we are a child of God a while and a child of the Devil a while changing about, reeling to and fro as a drunken man, thus we are the son of which every one we belong to which makes us God a while and the Devil a while. Now we can see that these riches are corrupted, and those garments are motheaten, the gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; thus the gold and silver is the inheritance and works laid up to balance accounts with God and their clothing or garments is that they are wrapped up with the idea of being an heir of great inheritance thus it is moth-eaten and I am the moth to that garment, for I have picked it full of holes and the rust is the interest of their works, which is the fruit they bear, which fruit shall be a witness against them and your works shall eat you up as fire would, for you will be as Cain was, you will bring your evidence with you and God will not look upon the testament of your witness, with the least degree of allowance, for your trespass is against you and you will bring God under obligation to you by your own witness, thus your case will be thrown out and your works will eat you as doth a canker; thus those rich men which is the Devil and his children are the rich spoken of in the illustration of the text; notwithsanding some of

them occupies our hearts till this day, but we don't see that the little children that came to the son of God by his wife ever did trespass against God in anything, for everything belonged to their father and they were made free to do as they pleased; therefore if it had been possible for them to have destroyed some of the works of God it would not have been a trespass, for they were made free to it all and given the keys to do as they liked best, and of course they like to do their father's will; then let us try the spirits and see if they be of Christ, but how shall we try them, I would say by asking and tracing their genealogy or experience in grace, and if we find by their genealogy that they sprang from God, all is well, but if not, do as John did, tell them to bring the proper sign together with the password properly pronounced and then they can come in.

CHAPTER LXVIII.

"Destroy this Temple and in three days I will raise it up."—St. John 2nd Chapter and 19th verse.

This text contains the mysteries of the Bible. Christ and his followers were at Jerusalem, somewhere about the temple when he spoke the language of the text in consideration, and the people could not understand him, therefore they did not believe him and they don't believe the gospel in these last days, for the Temple that he spoke of was his body, and the people think that temple is the son of God, but not so; but the son of God came from the father and took that temple upon him which was flesh and blood like ours in appearance, but not in substance, for our bodies were formed of the dust of the earth, but his was formed of the word of God, and that word was the sacrifice that the son made for the sins of the people, and that was the temple that the son or inner man spoke of when he said destroy this temple and in three days I will raise it up. Now the people of these last days don't understand, therefore they fall down and worship the temple, just like they did in Jerusalem; therefore they worship the creature instead of the creator; for his body or temple was created of the word of God, and this sort of worship is not acceptable with God, for he seeketh such to worship him as worship in spirit, as he is; therefore, when we worship the temple, which was the sacrifice, we are not giving God the glory of cleansing us, but we are giving the sacrifice the glory and we pass an insult, for we profess to know God, but in works we deny him, for we worship the creature instead of the creator. Now the creature, the body and the temple are three, and these three are one, and we are not worshiping God when we worship either of these three; now the raising of the temple in three days is connected with the illustration of destroying the temple; the three days are three thousand years, and we find that there was four thousand years

from Adam to Christ, and three thousand years from the time the sacrifice was made till Christ comes the second time, which makes seven thousand years, which fulfills the seven days, but find that the temple was raised before the expiration of the three days, but it was raised the third day, early in the morning while it was yet dark, which third illustration is connected with the two first, which makes three illustrations and these three are one, and this rising early in the third or seventh day is for us to see clearly that he will appear early on the seventh thousand year, and there was seven angels prepared with seven trumpets to sound, and each angel was commanded to blow their trumpet in Zion one day, which was one thousand years, and when six angels sounded, six thousand years had passed, which brings us to the last work day of the week, late in the evening, and in fact it is getting dark, the night has come when no man can work, for he that even walketh in the dark stumbleth, thus two woes are past and another angel is to sound his trumpet and another woe is to pass, and this is the seventh angel that is to sound and in the days of the voice of the Seventh angel when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants then tomorrow morning, which is the day of rest, it being the seventh day or the seventh thousand year. Early when the seventh angel begins to sound, Christ will make his appearance into the world the second time without sin unto salvation, then tomorrow morning is the time when those whited sepulchres will yield the point that their bodies will never get to heaven, therefore they will give up their dead, also by the same trumpet the seas which is the general mass of the people, shall give up the dead, by explanation of the seventh trumpet, which is the gospel, yes they will give up the dead that in them is wherein we clung to our friends and relatives saying we will all meet in heaven, thus by the explanation of this last trumpet the seas will give up the dead that in them is; yes they will agree that the Adamic family will return to the earth, there to remain unmolested throughout the endless ages of an everlasting eternity; two woes are past, and death and hell shall give up the dead that in them is; Now when we eat the forbidden doctrine we

have heeded to the doctrine of the Devil, and through fear of torment that he has threatened us with we go down into the church that the devil erected which is his kingdom, the kingdom of hell; this is the hell referred to in this consideration and the people that are deceived by his doctrine and belongs to those false denominations they are dead, therefore by the sound of this same trumpet, death and hell shall give up the dead that in them is, therefore all flesh shall be given up by the preaching of the gospel early tomorrow morning; these three givings up are one and the same, that all men shall give up the temple of their body which was born of the flesh, for all flesh is as grass, and all the glory of man as the flower of grass, the grass withereth and the flower thereof falleth away, and returns to the earth from whence it came: the same with our bodies; thus the third woe is passed; all this great mistake about our bodies coming forth as they are while living is the wisdom of men, which is foolishness with God, for he plainly tells us that he has resurrected us, every man that cometh into the world, one time, for he died for us, and his death was our general resurrection from death to a state of nature under the law which he had from the beginning, which was, Thou shalt not eat of it. That is one resurrection according to the covenant between the father and the son that we should inherit the earth and the fatness thereof. This is our portion, and we should be satisfied with God's gift to us. But we so often mistake the meaning of the scripture when we read about the kingdom of heaven. Our minds run off after some far-off idea that the kingdom of heaven is somewhere beyond the starry region, not remembering that the church is the kingdom of heaven. Then we get mixed up with what the Devil threatens his children, which is endless punishment, if they do not fall down and ask God to forgive them for trespassing upon his rights. Then we apply that punishment to ourselves, and thus come to believe that we are children of the Devil. But Christ plainly says that the Devil put his own children in the world, and if we only could think that the Devil never made even one of us, we could apply it better, which would constitute universality, in which there is more reason, for God made us all.

and if he saves one he will save all through the meritorious blood of Christ, for all have sinned. But the words "will save" are to be blotted out in this dispensation, and the words "did save" inserted. Now, this is the way we get things mixed up, and then we go down into the service of the Devil in hell, believing that we have joined the church of Christ, and it is impossible for a man to convince us about it, for it suits us. Therefore we will accuse the scripture of clashing, which is indirectly accusing God of lieing. This is some of the Devil's doctrine, and I fear there are a great many people falling down and worshiping the temple of the son of God, which is his body, and his body is the meat which wisdom furnished the table with at the wedding of her son; that temple was the lamb that was slain from the foundation of the world; that sacrifice was duly and truly prepared by wisdom, and properly vouched for by the father, because he had all power in heaven and upon earth. Therefore, if the son had had the least shadow of not doing his father's will, his father had the power to make a sacrifice of him; but the father did not sacrifice his son, as we see in the illustration of Abraham. He did not sacrifice Isaac, his son, but did sacrifice a creature prepared of God instead thereof, to-wit, a ram, taken in a thicket prepared of God for that emergency; and even Abraham did not understand the meaning of illustration, but went forward in the discharge of his duty. Then if Abraham did not sacrifice his son we may taken it for granted that God did not sacrifice his son, for, taking the foregoing illustration, together with connecting circumstances, especially of the text under consideration, Destroy this temple, and in three days I will raise it up, there is sufficient evidence to warrant us in saying that God did not sacrifice his son, but prepared a kid—a lamb—for the wedding of his son, and those that come to the wedding will eat of the meat of the lamb that was prepared for the guests at the wedding. Then if we had been as strict in teaching our children who it is that we live among and what the result would be if they joined those false women (churches), and even pointed out a church to our children, as Abraham did, our country would not have been in the fix it is in. Thus this lamb is the

temple that we have under consideration. Destroy it, and early in the beginning of the seventh thousand years he will be seen again, for behold, he cometh early in that morning, and everyone shall see him, for all know him, even from the least to the greatest, because his name is stamped upon their hands and engraved upon their hearts. And then the temple of God will be lighted up again with the light of God's countenance, and it will need no candle by day, for there will be no more darkness there in the paradise of God. And this temple is the body that the son of God took upon him, and a short time before he sacrificed it he spoke and said, Except ye eat of my body and drink my blood you have no life in you. Now the temple, the body and the lamb are three, and these three are one, and we are often found worshiping the food that was prepared for us to eat, instead of the God that prepared it for us. Therefore worship God, and not the temple, body or sacrifice. Amen.

CHAPTER LXIX.

"Repent ye, for the kingdom of heaven is at hand."—St. Matthew, 3rd Chapter, 2nd Verse.

At the time the words of this text were spoken the people had gone ino idolatry, and had gone to merchandising in the temple of God, for they had got to worshiping the temple at Jerusalem, and thought that Jerusalem was the only place in which people could worship God as they should. Therefore they thought that if they did not belong to the temple at Jerusalem they could not be saved; and the temple had been in Jerusalem for generations; therefore the people got to worshiping the temple and arrayed her in all manner of costly apparel. Therefore they were taxing the people heavily to buy her costly raiment. They turned the feast of the Passover into a feast to satisfy their gluttonous appetites. And that was the time that Christ was to come and cleanse the house that wisdom built, according to the covenant between the father and son, for the four thousand years had expired and the son was to come and finish the work. Therefore there was a people prepared for the Lord, because they had been properly prepared by the angel of the Lord, that they might know their king by a certain sign, and they were shepherds, and the angel appeared to them by night and gave them the sign whereby they might know the one that had been prophecied for four thousand years. He was at that time making his advent into the world, and the shepherds went by the sign they had conferred upon them, and found the king and worshiped him and returned; and there was great distress in the kingdom at Jerusalem, for Herod the king was very wroth because the shepherds had disobeyed his orders, for he had a predestined purpose in wishing to go to worship this infant that was prophecied so much about as the king of the Jews, for Herod intended to destroy him. But he was defeated in

his purposes; therefore he delivered a proclamation out of his mouth that all the children, two years old and under, should be destroyed. This King Herod did in order to secure the death of Christ, for he was to be dethroned when this king came that had been prophecied. Now this proclamation, together with its author, appeared to John to be a terrible beast and a flood of water cast out after the woman that brought forth the man child. But the earth helped the woman and opened her mouth and drank or swallowed up the flood of water that the serpent cast out of his mouth. That is, Herod died and his proclamation came to nothing, and another man ruled in Herod's place. All this God has used to illustrate with to make his will clear to our understanding. Therefore the king of the Jews was not destroyed by Herod's proclamation, but grew up to be a man, apparently like one of us; and about the time he was grown there was a man heard crying in the wilderness of the people (for they were badly bewildered about their religion), and saying, Repent ye, for the kingdom of heaven is at hand. This occurrence took place about 1888 years ago, and about 4,000 after Adam was formed of the dust of the earth, which makes nearly six thousand years since Adam. Thus we see the six work days have nearly expired, and if we had the correct date from Adam we could tell exactly when Christ will come again. But we have not the correct date, neither do we know the very moment of the day that Christ said it was finished, and not knowing those dates exactly we don't know exactly when he will come again. But he has given us signs, telling us that when we see these signs fulfilled the time is near at hand, even at the door, and I say that those signs have been brought to pass according to his words, and the people have gone into idolatry, worshiping the temple of his body, and making merchandise of the gospel, yea, selling the bread of life to the people and worshiping and serving the creature instead of the creator, and teaching as doctrine the commandments of men and such is the case that if the people were informed spiritually concerning the second coming of the son of God, they would not be teaching the people the commandments of men for the

doctrine of the Lord Jesus Christ, but would lay down their foolish idolatry and teach the precepts and examples taught by the blessed redeemer while here in the temple of his body. This is where the great mistake lies, and the people are ready and willing to sustain the dictates of their own conscience, believing that they are part children of God are part thereof the Devil and that the children of the Devil can, at will and pleasure, by their own acts, induce God to accept them as his children. Such beliefs as this are not warranted by the will of God, and I am made willing to sacrifice this body of mine in behalf of my fellow-man, to the martyrs of those that build on the same foundation that I do, and will cry to the extent of my ability to my beloved countrymen, and say, as John said at the first advent of the son of God, Repent ye, for the end is near, yes, repent ye for the kingdom of heaven is at hand yea, by the publication of this book, I warn my beloved countryman to adhere to the teaching of the son of God and leave off this idolatry, for we are taught that the children of men are the house of God, and the good wheat are the children of the kingdom, and the tares are the children of the Devil, and God said let the children of both parties remain together until the end of the world, and then he would separate them as a shepherd divideth the sheep from the goats, and now, my fellow-countrymen, let me, as one that has obtained favor with my creator, warn you, as one that is willing to lay down his life for you if need be, to refrain from this Pharisaical religion, for it is spiritual sodomy and tends downward; and when those blind lovers of filthy lucre say to you, Lo, here, or Lo, there is Christ, believe it not, for they are hirelings and they care not for the people, but for their money, and your own observation teaches you that if you do not pay them for their preaching, you will not get it, as shown by Joseph in the service of Pharaoh in the land of Egypt, and as the sin of Sodomy did prevail in the cities of Sodom and Gomorrah and the plains thereof, and the whole concern was consumed on account of that sin, so also our great nation will be destroyed by this spiritual Sodomy of Pharisaical wickedness in high places. And now I have told you before it comes to pass,

that when it comes to pass you will have no cloak for your sins, but will desire to die; but death will flee from you and you will cry to the mountains and rocks to fall on you and hide you from the face of him who commanded you to search the scriptures, and this prophecy will be a witness against you, and you will hold it in your hand and say, we should have been warned sooner, accusing God of injustice, which will bring upon you the greater damnation. Then let me exhort you, in the name of heaven's king, to come out of this spiritual wickedness in high places, for such is clearly illustrated in the will of God as being an harlot and an abomination to the earth and in the sight of God. Then, my friendly fellow-countryman, come back and possess the position that Adam did before he transgressed, and the position that Jacob occupied before he went down into the service of King Pharaoh, also the position that Nicodemus occupied, and be free, as Christ has made you, until he honors you as the manger was honored. Do not allow this great nation be everlastingly ruined on account of your disobedience to the warnings of God, for this spiritual wickedness in high places is nothing but idolatry and spiritual Sodomy, and such has covered the face of the earth, and Christ said it would be at his second advent as it was in the days of Sodom and Gomorrah, and on account of this spiritual Sodomy the wrath of God will be poured out upon the earth without mixture of mercy, and the elements thereof will melt with fervent heat, and this great city of Jerusalem, which is the spiritual Sodom and Gomorrah, will be brought to desolation. Now I stand in the same place in the spirit that John did in the letter, and cry with this trumpet to the children of men, and say, Repent ye, for the coming of Christ is at hand. Yes, ye that are making money selling the gospel on the Sabbath days, you have the greater damnation, while those of your followers fall into the same condemnation, being hypocrites professing godliness. But by your works you are far from him, teaching the people that it is unnecessary to observe the ordinances of Christ as he gave the example, being reprobates to every good word and work, which work will be the evidence that will rise up against you in judg-

ment and condemn you. But you will still contend, even with the judge, as you do with me, that you have prophesied in his name and have done many wonderful works, but the judge will say to you, Depart from me into everlasting fire, for ye sold the gospel to the people, saying they would not get it if they did not pay for it, and you worshiped the temple of my body instead of worshiping me, and I told you that I took flesh upon me and I have shown you in many ways that the flesh and blood that I took upon me was the word of my father, and he had power to turn his word into flesh, and that word was flesh, and I was clothed with that flesh which was the word of my father, was my body, the temple, and ye worship the temple of my body. Therefore I say do it not, but worship me and my father, for we are one. Therefore I say to the people of my country, Repent and believe the gospel, for the kingdom of heaven is at hand, and unless ye repent ye will enslave the people under the tyrannical yoke of bondage, as servants under taskmasters, as shown in the land of Egypt, together with Joseph and Pharaoh. Therefore I say to the dear people of the world, and especially to those of my own nation, Repent, repent, for the harvest is at hand, and we will not reap the reward of ours, which we inherited from our forefathers, for they shed their blood for our freedom, and we are going back into bondage as fast as those hypocritical money preachers can lead us. Therefore, repent, repent, and turn yourselves away from them. If you do not, you and your children will suffer under bondage, as we already see, for those hypocrites are already bemeaning their followers for not paying them more money, and it will grow worse and worse until the dear people will be led into bondage, unless they heed the call of this trumpet, wherein it says, Repent ye, for the coming of Christ is at hand. Therefore turn your backs upon this idolatry and be ye free from the tyrannical yoke under which you are about to be led, together with your children, for it is the works of the Devil, conducted by those money preachers, who are Pharisees and hypocrites. Amen.

CHAPTER LXX.

"And behold, the veil of the temple was rent in twain." —St. Mark, 27th Chapter, 51st Verse.

This text contains the beauty of the savor of the gospel to both saint and sinner. The illustration that God used to make it clear to us that the gospel had a savor in it for the sinner was this, that the temple at Jerusalem in adornment was similar to that of a woman's, and the temple was decorated with some kind of a veil, which was beautiful to behold, and that temple was an illustration ever before the eyes of the people as an index pointing to the body of the son of God, that was made of the word of God as a prophecy teaching the people that a savior would come and redeem them from the yoke of a king, for they had once been free, as the people of the United States are now, but through disobedience, not being satisfied to let well enough alone, they became enslaved under a king, and their leaders had preached to them that there would come a king from God who would free them from the rule of that tyrannical law. So the Israelites were looking for that redemption, for they saw there was no one under that law but them, and they wanted to be freed from under it, for the transgression of that law was punishment immediately. Therefore they hated the law and heartily embraced the doctrine that they would be redeemed from under that law, and when the time came that they were to be redeemed, the redeemer did not come as they expected, for it had been preached to them that he would be able to redeem them very easily, for he was very rich. But he came of poor parentage, and they were disappointed, for they did not understand the preaching, and there are unbelievers in him to this day, who do not believe he has come yet, to-wit, the Jews are still looking for that king who is able to buy them from under the law, because they were so confident that they understood the prophecy

that they will not give up their belief, notwithstanding they are wrong. Their belief that they were right did not make them right at all, for their belief had nothing to do with the right of the prophecy. Therefore their unbelief kept them under bondage, and the Jews are the chief sufferers through unbelief to this day, because he did not come as they thought he would. Now the same will apply to us. We believe that the temple or body that he took upon himself is him, and it will insult a Christian of the present day to tell him that he does not know anything about the son of God and that they never heard the gospel preached in their lives. They do believe they understand how it is, but their believing they understand does not make it so, and they fall into the same hobby of unbelief that the Jews did, and their foolish hearts are darkened through the deceitfulness of unbelief, and goes down into the service of the Devil in the kingdom that God suffered him to set up in opposition to the kingdom of heaven that Christ set up on earth. Here are the two kingdoms. One is as different from the other as the son of God is different from Beelzebub; and here are the two doctrines. The Devil and his followers preach that the body of the son of God is the son of God, but the son of God declares his body is the temple that he came in. Now we see the difference between the doctrines. One declares the temple is the son and the other denies it and says the son came and took flesh and blood upon him like unto ours, as that flesh was formed of the word of God, and when it was flesh and blood the son came from the father and took the body upon him, for the father had prepared it for him, and that was the temple and not the son. And the veil of the temple at Jerusalem was rent in twain, which illustrated that the preaching of Christ, and him crucified, had as great a savor to those that are unbelievers as it does to those that do believe, for the savor that it has to both pertains to this life, but it is the bread of life which the believer will continue to eat forever and ever; but the unbeliever will be convinced when he comes that they were worshiping the temple of his body instead of the son of God. Therefore they will cry to the rocks and mountains to fall upon them and hide them from

the face of the son of God, for he taught me in his will, which is the Bible, who he was, and I, a fool, worshiped the temple instead of the son. Therefore I need no judge to condemn me, for I am a witness against myself that his will does read that the son came and took flesh and blood upon him, and that flesh and blood was the sacrifice that the son made for the sins of the whole world, and I have all the time been worshiping the sacrifice instead of the son that made it. Therefore, as big a fool as I am, I ought to die, for I have been worshiping the bread of the children, for he said, I am the true bread that came down from heaven, which is the gospel, and I have been living upon it, the same as those that did believe. Therefore the savor of the gospel is the veil of his body, and that veil is rent in twain, and has its savor to the unbeliever in this world the same as to the believer, but they do not view Christ alike by any means, for the Christian, by an eye of his mind, views Christ as the fairest among ten thousand and altogether lovely, but the unbeliever thinks he will serve God all his life, and he knows then that God will save him, for he has promised to save him. This kind of belief is unbelief, for they do not see that they are holding God responsible for what they think he means. Therefore they go to work to hold God under obligation to save them, not knowing that they are prompted to act by the influence of the Devil. Therefore they do not see that they are the house that God built by wisdom for a purpose of his own glory, and through fear of hell, and ignorance, they claim an heirship in the house not made with hands eternal in the heavens, and serve the Devil and worship the temple of Christ's body, not knowing the scriptures, thinking that in them they have eternal life through perseverance and obedience to the gospel, and through this unbelief we accuse those that let well enough alone, as Nicodemus did, of being the unbeliever and child of the Devil. But not so, for the Devil never made a man, but God did, and he calls him his house, and the Devil sowed his own children in the world with the children of the son of God, which are called wheat. Therefore the children of God are wheat and the Devil's tares, and God said Let them grow together until the end of the world, and

then the final separation will take place, and each party will go to their father without the loss of one. Yes, each father will receive his own children, and whatever the fathers have for their children to inherit, that will they inherit; but the tares will not be heirs of the kingdom of God, neither will the wheat be heirs of the kingdom of the Devil in eternity; each will receive of his own. Amen.

CHAPTER LXXI.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared.—Revelations, 10th Chapter, 7th Verse.

We find that, among us, as finite beings, the writings of the book of Revelations are apparently very mysterious and wonderful, but it is profitable to the man of God, unto God's works. Hence we find that there was a mighty angel that had a book in his hand, and he stood with one foot upon the earth and the other on the sea and proclaimed that time should be no more. Now this proclamation was to be loud as the voice of a trumpet, and the voice of the trumpet is to be so exceeding loud and so acutely sharp that the graves shall give up their dead, and the seas shall give up their death, and death and hell shall give up their dead, yes, all those that are in the kingdom of the Devil, which God suffered him to set up in opposition to the kingdom of Christ, are dead and in hell, and they both shall give up their fool notions about meeting their relatives in the flesh. Yes, they shall even give up their own bodies, and the seas, which are the people of the universe, shall give up their dead. Yes, every person shall give up, even father, mother, brothers and sisters, wives and children, everything shall be given up by the sharp two-edged sword of the gospel trumpet that is to sound on the seventh exhibition of the body of Christ, for this gospel trumpet is to be preached on the margin of time and eternity. Yes, the preacher, as it were, is to stand with one foot on time and the other on eternity, being at the end of time, the end of the six days or sixth thousand years, yea, even into the seventh day or seventh thousand years, early in the morning of the seventh day or seventh thousand year, which is Sunday or the day of rest, the end of the world, the harvest, the gospel trumpet is to be sounding with

so much accuracy at the end of time that not only will the people give up their dead, but they will acknowledge that they have been worshiping the temple instead of God, and those rich men that have had so much religion, that committed fornication with Mistress Babylon and her daughters, yea, you that claim to meet so many of your beloved relatives in heaven, yes, you blind guides and your followers, you will weep and howl and cry to the rocks and mountains to fall upon you and hide you from the face of him that sitteth upon the throne, when this seventh trumpet is sounding, right on the very margin of time and eternity. This gospel trumpet is to be preached or sounded to the people of the seventh day or seventh thousand year, by name Laodiceans, which is the seventh church in Asia, but as an explanation, to be clearly understood, we understand there were seven angels with seven trumpets to sound, and these seven angels were to sound these seven trumpets to seven churches, and the seven stars are seven angels, which are seven preachers of the gospel of God or the will of God towards the people from Adam until the second advent of Christ, out of whose mouth went a sharp two-edged sword, which is the will or gospel of God. The seven stars are the preachers of God's will to the seven golden candlesticks, which are the seven churches, to-wit, from the beginning of a thousand years until the end of the same is one church in Asia, which is the world, to-wit, the ministers from Adam to Noah, sounding the first trumpet or preaching the will of God from Adam to Noah, which is the first church of Asia, named Ephesus, and by this preaching of the will of God the book was opened and the first seal was loosed, and the preacher from Noah to Abraham, which was the second thousand years and the second church of Asia, and the sounding of the second trumpet, was the loosing of the second seal to the second church, named Smyrna; and the sounding of the third trumpet was the loosing of the third seal to the third church, which is the third thousand years or third days, which is the people from Abraham to the carrying away of the children of Israel into Babylon, named Pergamos; and the sounding of the fourth trumpet was the loosing of the fourth seal to the

fourth church, named Thyatira, which is the fourth thousand years or fourth day, which is the people from the carrying away of the children of Israel into Babylon unto Christ, and the sounding of the fifth trumpet was the loosing of the fifth seal to the fifth church, named Sardis, which is the fifth thousand years or fifth day, which is the people from Christ unto the loosing of Satan from the bottomless pit; and the sounding of the sixth trumpet was the loosing of the sixth seal to the sixth church, named Philadelphia, which is the sixth thousand years, or sixth day, which is the people from the loosing of Satan from the bottomless pit until the second advent of Christ; and the sounding of the seventh trumpet is the loosing of the seventh seal to the seventh church, named Laodiceans, which is the people all, both great and small, that are to give up their dead by the sound of that seventh trumpet, which is to blow so wonderfully loud and acutely keen that all will know his will, from the least to the greatest. Then the days of the voice of the seventh angel when he shall begin to sound, the mystery of God will be finished as he hath declared. This seventh trumpet or gospel is to be explained so exceedingly clear that it will appear to be the voice of a lion, to-wit, the voice of the lion of the tribe of Judea; and when this lion raises his voice, all nations, kindreds and tongues, from Adam to the end of the world, will know him and will cry aloud as the voice of thunder if they could, proclaiming the praises of the son of God, and by the sound of this last gospel trumpet the things that John sealed will be unsealed, at the end of the sounding of the seventh trumpet. Now, from Christ to the end of time is three steps or one ladder with three rounds, and from Abraham to the end of time is a ladder with five rounds, and from Adam to the end of time is a ladder with seven rounds, and these three ladders are one ladder with only three rounds, and these three agree in one, to-wit: Adam, Jesus Christ and his father, God, these three reach from earth to heaven, and the third round is in the third heaven, and the second round is in the second heaven, and the first round is in the first heaven. Thus we ascend and descend upon the ladder that Jacob saw in his vision. Now the seven

trumpets that were blown to the seven churches of the world or Asia, were the will of God that was preached by the ministers of God to the people of each thousand years, or each day, which is with God one day as a thousand years, and a thousand years as one day. Now we see that the teaching or preaching of the will of God did not give satisfaction to the people, because mankind is never satisfied, nor ever has been since Adam was turned out of the garden of Eden; therefore the people must have a change of diet or doctrine every morning or at the beginning of every thousand years, because the same diet or doctrine all day or all of a thousand years becomes stale and the people become loathsome about turning aside to gather the food or doctrine, and they become covetous, desiring anything else in preference to that of their own. Here I will illustrate a little. In frontier countries, the herdsmen gather the stock and place them in bins, stalls or pens for purposes of their own use, and during the night, while the stock is in the pens, the beasts must have their masters, the herdsmen, to keep some sort of noise about the pens, to attract their attention. Otherwise, if that attention is not given, the least sudden noise made near them will cause them to stampede and cause an abundance of trouble to get them pacified again. So this preaching the will of God to the people must go on to pacify the people, for the travail of Zion is always in a frontier country, beginning at Jerusalem, and we must have a new pasture every morning or at the beginning of each thousand years, for we eat about all we can get in one thousand years or one day on the same pasture; therefore we see by searching the scriptures that there has been a change to some extent at the end of every thousand years or day since Adam was formed of the dust, but the changes have all been by the same spirit, for the benefit of man and for the glory of God. Thus the people have never been reconciled to the will of God, even in the destruction of the people at the flood, at the expiration of the first day or thousand years, but have been demoralized over that subject to this day; and the people have not been reconciled to the will of God in that of electing the seed of Abraham in preference to any others, but have

been demoralized over the doctrine of election to this day, which doctrine was brought to light to the people of God at the expiration of the second thousand years of the world; also the carrying of that very same elect seed of Abraham away into Babylon, which Babylon appears to be abominable in the sight of God; therefore the people are demoralized over that doctrine, which took place at the expiration of the third thousand years or third day. Also the son of God and the body he took upon him, which the son says is the temple, the people are badly demoralized over that doctrine, which took place at the expiration of the fourth thousand years or fourth day. Also the Devil being chained down in the bottomless pit for the fifth thousand years, and his being turned loose among the people at the expiration of the fifth thousand years or fifth day, the people have never become reconciled to the will of God in that transaction. Also on the margin of the sixth thousand years, between time and eternity, while this last gospel trumpet is to be sounding, the mysteries of God will be revealed to the people, and this demoralization shall be taken up by a mighty angel as a great millstone, for it has ground the people and was very heavy upuon them, and cast into the sea of forgetfulness. Then there shall be no more grinding at the mill of demoralization, for by the acute explanations of this seventh trumpet all shall understand, from the least to the greatest, and there have been six changes of diet or six green pastures that we have been led into, and the sixth is very nearly exhausted or has become stale to the people, and there will soon be another change of diet or another green pasture to be led into, for the preaching of the will of God has become stale to the people and they are loathsome to go out to hear it, for they have become demoralized, wandering about from house to house, tattling and lying against the Holy Ghost. Therefore we can see that it is very necessary that there be the seventh change, which will be brought about by this seventh gospel trumpet. But this charm to us of the preaching of the will of God was not sufficient for us because we were so greatly dissatisfied about being turned out of the garden, that we will not be reconciled to the will of God although he

declares that it is his will that none shall perish, and he has the power and the will to save. Yet we will not believe him, either by reading his will or by the ministers of his word. Therefore the people are grinding at the mill of demoralization against each other, until the best people we have are the moral men who make no pretensions of Christianity, for all the denominations are granding against one another, until if there is no change in the present drift the people of our nation will drift into monarchy, not politically, but we will be taxed more heavily to support a law religion than we would be if our chief justice were crowned. Therefore, by the sound of this trumpet, let me exhort my fellow-man not to fear him that can kill only the body, but fear God, and when those blind leaders cry to you, saying, Lo, here is Christ, or Lo, there, go not after them, for they will lead you down into monarchy, which is the second hell or will be to us, but let us believe the truth, which is this: My grace is sufficient for you; and by it we are saved, through faith unto obedience to the will of God, and his will is this, that ye should not eat of the doctrine of these blind leaders, for it emanated from the Devil, and he calls them Pharisees and hypocrites, and they are liars, and the Devil is the father of it, and the works of his lust they will do, being ignorant of the will of God. But as the sounding of these gospel trumpets did not satisfy the minds of the people about the fallen condition they were in, God saw it was best for us to be divided into two people, that the doctrine of the division might be a brave for the people to lean upon to quiet their dissatisfied minds momentarily. Therefore the veil of the temple was rent in twain, and part went or was preached to the Gentile world and the balance to the children of God. Therefore we see the gospel has a savor to the world as well as the church, and to prove to us that it was best for us to be two, God illustrated with the people. After the flood they were all of one mind, entertaining the same opinions, and see what they did. They became exalted above that which they were able to bear, therefore they had to be abased, and we see plainly among us today the same abasement in the letter, that is, the different languages, but all by the same

spirit, for every tongue is satisfied with its own language, notwithstanding that the original language is the best, which we will all speak when the body of Christ is exhibited by the sound of this seventh gospel trumpet, which is to sound until all nations, kindreds and tongues shall hear it, and the accuracy of the use of this two-edged sword by the ministers of this gospel trumpet. All flesh shall be convinced that the Adamic posterity is the house of God, and that it will pass away as grass, together with the flower therof, and the same division of the posterity of Noah is seen in our nation, to-wit, the United States, for God knows that it is best for us that there be two parties among us, lest we become exalted above what we are able to bear and become as the children of Noah, which, if our people were to lay down political parties we would fare worse by it, for the mind of men is dissatisfied, on account of their fall, ever since they fell, and they have been pacified to some extent by the two parties that have existed ever since the flood, for the two parties are the law of the spirit of man, and what that party law could not do to pacify the dissatisfied mind of man, in that it was weak, God sent his son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that we, through his righteousness, might be saved from that abasement that was going to take place at the expiration of the fourth thousand year; and he did come and he did take flesh and blood upon him like as ours, yet without sin, and he called that flesh the temple, and he said he would raise it up in three days, and he did what he said he would do, hence we see the flesh he took upon him was not the son of God but the temple, and we are today almost universally worshiping the temple instead of the son, as they were at Jerusalem at the time he came, and all doctors of divinity know that the people at the time the son of God made his advent into the world were worshiping the temple at Jerusalem. And so it is now, the people, through ignorance, are worshiping the temple of his body, not noticing his own blessed words, but teaching for doctrine the commandments of men, but, to lull or pacify the natural dissatisfaction of the mind, God suffers two parties, spiritually, to be among the apostles. We see a Judas,

and in the flesh of Paul there were two parties, and by the revelation John saw two parties, to-wit, the beast that had two horns like a lamb. All this is the foreknowledge of God, knowing beforehand what would be best for us, that we might not become exalted above what we were able to bear, that we would have to be abased, for if the doctrine had always been preached as Christ preached it, the church long since would have been exalted, and would have had to be abased. But the doctrine of Christ has been so nearly set forth by ignorant impostors that they have got into the church, but they cannot deceive the children of God, for they know their father's voice too well to be deceived. Therefore, when those impostors preach the temple to be the son of God, they show the beast with two horns like a lamb in the midst of the church. Therefore God suffers that to be preached in the church to buffet the body, lest the church become exalted, that she might be abased; therefore God works all things together for good to those that love God, who are the called, according to his purpose and grace, for God would not have called any man if he had no use for them. But he had a use for some, therefore he called them and used them for the purpose he chose them for, and man has no inclination to refuse the choice of God. For instance, God elected man to rule over the balance of his creatures. This was a duty that God laid upon man, and man has no inclination to shirk that duty. Even his beloved companion he does not wish to rule over him, yet under certain circumstances he will lay down his life for her, which shows that he loves her supremely, yet he does not wish to neglect the duty that God has enjoined upon him as the ruler of all God's creatures, and let even her rule over him, and if there is any other duty enjoined upon man that does not come within the compass of that, it is briefly summed up in that of ruling in love, if possible without coercion. Amen.

CHAPTER LXXII.

"Come hither; I will show thee the bride, the lamb's wife."—Revelations, 21st Chapter, 9th Verse.

The words of this text were uttered by an angel to John on the Isle of Patmos, at the time of his being banished from his nativity on account of being a witness for Jesus Christ, and it appeared to John that he was forsaken even by his master. But, to his surprise, he fell in with the very company he so much desired, and had been expounding the truths of God to the very people that he was raised by, and they did try in every possible way to annihilate him from the face of the earth, together with the record of the testimony he bore of Jesus Christ. But God was with him, and if God be for us, who can be against us? And the angel said, Come hither, and I will show thee the bride, the lamb's wife. So I say to the people that have ears to hear and eyes to see and hearts to understand, Come hither, and I will show you the same that the angel showed John on the Isle of Patmos. John was carried away in the spirit to a great and high mountain, which represents Mount Zion, it being far above any other tribunal upon the face of the earth, and there he saw the new Jerusalem, which illustrates the Holy Ghost, and by this key the mysteries of the Bible can be unlocked by whomsoever the key is given to, for they are all that can use the key even if they had it, and we have to look through every gate that reflects light upon you by the comforter, which is the Holy Ghost, from the creation of the world down to the present day, for gates, doors and windows are places for entrance and to give light upon anything in the interior of an enclosure. Then let us use the key and enter in through the gates to the new Jerusalem, which is the holy city, where the light of God's countenance will shine upon us, that we may see the way more perfectly, that when we walk

we may not stumble, but exhibit the body of Christ more perfectly, and all may behold his glorious body, which is the temple of God and the new Jerusalem that came down from God out of heaven, which is the paradise that Christ spoke of to one of the men that was crucified when he was, saying, Today thou shalt be with me in Paradise. The flesh, the body and the bread, these three lights are one, the temple, Paradise and the new Jerusalem, these three lights are one; the preaching, the gospel and the trumpet, these three lights are one; the church, the children and the spirit, these three lights are one. Thus we have twelve gates to enter, which are the twelve gifts given to the twelve apostles, which are the twelve kinds of fruit that the tree of life bore. Thus the holy city lies four square, and one the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the twelve apostles and their different ways of exhibiting the body of Christ are the twelve gates and the twelve manners of reflecting the light through the gates into the city, and these twelve lights are one and the same light, and whosoever that light reflects upon, he is in the light. And the city had a wall great and high, and the foundations of the wall were the gifts given to the twelve apostles, each gift differing in exhibition, yet they are all the same, most precious and well chosen gifts of God. And the length, breadth and height of the city are equal, and the lights of the city are God, and the lamb is the gate through which we enter into the city, and unless we have the sign given us by him when we knock for admission, we cannot enter through the gate into the city, but if we have the mark on our forehead, to-wit, in our brain, we will be able to receive the welcome applause, Come in, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. And the city had twelve foundations and twelve gates, and the man that hath wisdom can look ino the city through the gates, which are the twelve gifts of manner of fruit, and he that hath understanding that is given him by God can apply himself to the works of the Lord and see what those twelve different gifts were, to-wit: The gift of healing, the gift of interpreting, the gift of exhortation, the gift of prayer,

the gift of teaching, the gift of administration, the gift of raising the dead, the gift of casting out devils, the gift of restoration, the gift of healing, the gift of charity, the gift of humiliation, and all other duties are briefly summed up in love, one toward another, which, if a man applies himself properly, according to directions, he can see the twelve manner of gifts by proper instructions after he receives the gift of the Holy Ghost, as Solomon was properly instructed in his youth, he applied himself to the instructions of his father, and became wise, knowing all the gifts and qualifications of the twelve sons of Jacob, which are the twelve gates of the old or national Jerusalem, which was four square, to-wit: From Adam to Christ, being four thousand years, and the twelve gates were in the middle of the wall that lay four square on either side three gates, and Solomon applied himself to the twelve manner of the gifts and qualifications of the twelve sons of Jacob, and looked through their duties into the will of God, which enabled him to lay the foundation of the wall of the temple at Jerusalem, which wall had twelve foundations, and the building of that temple upon those twelve gifts or manner of works is so completely finished that the half has never been told; but Solomon saw the completion of that temple before he commenced the work; but he never saw the destruction of it, but the look that he took at the building through those twelve gates was so attractive to him that he entered into the building with King Hiram and employed an abundance of workmen to assist in the building, and the work progressed and was satisfactory to all, so others that were not employed came to receive pay also, and those of the craft received a mark on their foreheads, that when a man came up to receive, claiming to be one of the servants properly employed, if he did not have the mark on his forehead or on his hand, so it could be seen, he did not receive pay, nor was he admitted into the office; and those that received the mark on the hand or on the forehead were employed in three reliefs, and when the first relief was at work, the second and third were away, but when the second relief was called to labor the first was relieved, and when the third relief was called to labor the second was relieved. Thus the three

reliefs were never at labor at the same time. Now all this wisdom was seen by Solomon through the twelve gates, which were the twelve manner of gifts of the twelve sons of Jacob. This building was completed in Solomon's mind before he began the work, and as he commanded it, so it came to pass until the temple was complete, as predestined in the mind of Solomon before the temple was made, and all that were employed did receive wages, because they had the mark of the covenant between them and Solomon, and Solomon was the supreme ruler, the king, and the power was in him, and he promised them pay in the covenant, therefore there was no power to keep them from getting their pay; but there were others that applied for pay, and they never got it, because they never had any contract with the king and were not employed by him; therefore they could not show the mark on the hand or on the forehead of the covenant, and as they could not show the sign of obligation they were rejected, because they were not seen in the covenant, but tried to get pay some other way, and were looked upon by the king as thieves and robbers. Thus the first temple was completed and the old Jerusalem passeth away, and behold, we come to the new Jerusalem, because after the first is completed then the second comes in, and God used the whole arrangement, from Jacob to Christ, to illustrate with, that we might see clearly how he predestined the completion of the church, and by this light we may be able to see clearly the invisible things of God, for the temple that was completed in the mind of Solomon before he began the work was a type of the body of Christ, for to every human appearance Christ on one occasion was talking about the very temple that Solomon built, and, speaking to the people of Jerusalem, said, Destroy this temple and I will raise it up in three days. But the people did not understand his meaning; therefore they did not believe him, but he spoke of his body, that was formed of the word of God, for the word became flesh and that flesh was the body that the father prepared for his son, and that body was the temple that he spoke of; but we see another illustration which must be cleared up before the body is cleared us, and that is the illustration of the church of

Christ, which by types from Abraham to Christ we see lights strew all the way. For instance, the twelve sons of Jacob were a type of the twelve apostles of Christ, and the different scenes that are recorded of their travels until they cross the river of Jordan are lights that we must look through or see by to behold the beauties of the church and the works thereof; and if any man without the sign could come to King Solomon and get pay, so also the church should take in any man into fellowship in the church without an experience in grace, and if any man could get the sign from the king by asking him for it, he also could get an experience of grace from God by asking for it; but King Solomon took only such as were skilled with tools, and with them he made a covenant or contract before he employed them, and the workmen were under obligations to him to work according to contract, and if they violated their obligation they were dealt with accordingly, and no man could get pay except the elect of King Solomon, and they were the only men who had the sign, and by that sign they were paid; also those of the church that have an experience of grace are all that can receive the bread of life that is broken for the children of the church, for Christ is her head; and they have sent executioners and have had the head of the Baptist taken to the kingdom on a charger, and the church has their sign on their foreheads; therefore their sign is gone with their head, and it is impossible for the body to impart the experience of grace, for they put their trust in their head, which is the son of God, their father, and the pay they get are the broken pieces of his body, which is the temple of which he spoke to the people at Jerusalem, for it was the word that he spoke to the people in the old or law dispensation the first four thousand years of the world, or from Adam to the first advent of Christ, which old thing has passed away, and behold, the true light now shineth and has been shining nearly two thousand years, and at the expiration of these two thousand years there will be another change, as there has been at the end of each thousand years since the world began, and he has taught us plainly what that change will be, and the new Jerusalem, which is the church that we come in sight of at

Jacob, by types, is the same size of the old, for she was from Adam to Christ, which was four thousand years or four days, and the new is from Abraham to the second advent of Christ, which is four thousand years or four days, the same as the old, being linked together as a chain that cannot be severed. Thus the pay of the members of the church consists of the gospel, for he was the word to the old Jerusalem, and that word was his body, and it is now gospel, the bread his children lives upon. They were born of the Holy Ghost, his wife, not the church, but the third person in the trinity, was the wife of the son of God, and the church is the kingdom of heaven upon earth that God made, and by it we can see the new Jerusalem, which is the second dispensation, and the man that is honored by the Holy Ghost is the man that is properly prepared for a work in this church, and his pay is the bread of the gospel, which is the body of the son of God, that was the true bread that came down from heaven. Thus the body was the temple, the gospel and the bread, these are three and these three are one. Thus the old Jerusalem was the first degree or round in the ladder, and the new Jerusalem was the second degree or round in the ladder, and as every movement upon record of the people of the old Jerusalem reflects light upon the new Jerusalem, so also every movement or transaction upon record of the church or New Jerusalem reflects light upon what is to be hereafter in the celestial city or third heaven, and it does not yet appear what the third degree or round in the ladder will be, but the city is in sight of us, even in our hearts and minds, for it will be the temple that was to be raised the third day. It is also the Paradise of God, which is linked to the new Jerusalem, as the new Jerusalem was linked to the old Jerusalem. Thus the new was lapped on to the old, two thousand years or two days, and the temple of his body was lapped on to the new Jerusalem two thousand years or two days. Thus we are near the end of the last two days, and he said he would raise it up in three days, and, judging from the best evidence that I can gather, he did rise early the third day, which witness testifies that he will make manifest the Paradise of God early the third

thousand year, or third day from his crucifixion, which will be the seventh thousand year from the creation of the world. Then, early in the morning of the seventh day, or seventh thousand year, all things are to be called to rest, for it is the Sabbath of the Lord thy God, in it there will be no work, for the work will be finished, and the children will see their father in the temple of God, which is the kingdom of God or third heaven, and they will be like him, and he has shown us the temple or paradise of God in a figure, but we never have seen it before, notwithstanding he has shown it to us, and he came in it himself and taught us that it was the temple and not the son of God. Thus we have been worshiping the temple instead of the son, and early tomorrow morning, which is the seventh thousand years or seventh day, he will erect this temple, and as he was in it at his first advent, being, as it were, unmarried, or yet a single man, his children were in the temple at that time with him, even in his loins, as we were in Adam in the garden of Eden, for they were treasured up and preserved in him even before his first advent into the temple on earth; but he did come, according to the prophecy of the past, and he did marry the Holy Ghost, and she did conceive by him, and those children that were preserved in him did begin to make themselves manifest, and as they came one by one his wife would honor one of the children of Adam with one of them, as the manger was honored by the Virgin Mary with Christ, the body of the son of God. Thus the son of God and his wife have been here present with us nearly two thousand years and have been multiplying all the while, and the children of Adam have not seen even one of them, but the children of Adam have been one perpetual illustration. Elected as an index pointing to Christ in his church, and Christ and his church have been one perpetual illustration. Elected as an index pointing to the son of God and his wife, which is the Holy Ghost, which is the husband and wife that are to live together with their children in the house that is not made with hands eternal in the heavens. This is the third round in the ladder or third degree, to-wit, the children of Adam, the first degree or lower round of the ladder, and the children of the church,

the 2nd degree or 2nd round in the ladder, and the children of the Holy Ghost the third degree or third round in the ladder, and as the children of the church were linked in or lapped on the children of Eve, so also the children of the Holy Ghost are linked or lapped on the children of the church. Thus, Adam was the father of the children of Eve, and Christ (the temple) was the father of the children of the church, and God the father of the children of the Holy Ghost. Thus Adam, Christ and God, the three fathers, and Eve, the church and the Holy Ghost, the three mothers, and as the three fathers bear record one with another, so also the three mothers bear record one with another. Here is wisdom. Let he that hath understanding, arise and measure the temple for it is the measure of a man, that is of the angel that is to blow the seventh trumpet, that will make you and all other people give up he dead that in them is, for by the clear explanations of this gospel trumpet we will understand that we have been clinging to some vague ideas that we will be obliged to give up, and this is them; we have been clinging to our loved ones and by the clear explanations of this trumpet, we see we will have to give them up, and not only them, but our own bodies, which through the deceitfulness of unbelief we have made whited sepuchres, not noticing that he taught us that if we did not give up all, we was not worthy of him, and by this explanation we are able to see that we as whited sepulchres are the graves that is to give up our dead, and the general mass of the people of the universe is the seas that is to give up the dead that in them is, and the false churches is the death and hell that is to give up the dead that in them is, thus we see three givings up and these three are one, and it is all to be done by the clearness of the explanation of this gospel trumpet that is to be sounded by the angel that is to stand on the margin of time and eternity, to-with, with one foot upon the land and the other on the sea and cry that time shall be no more, and this gospel trumpet is to be the words that the angel will utter when he is crying that time shall be no more for the night has come when the work has got to stop and tomorrow is the seventh day or thousand year, in it there shall be no work done, for the temple will be erect in the morning and the

children shall come in from the field into the temple of God; it being the same temple that hung on the cross, it was the body of the son of God at his first advent, and the paradise of God till the second advent, and will be the celestial city in eternity; thus the temple, the paradise and the celestial city are three and these three are one. Now the man that is in a state of nature is as the Adamic family, the man that is born of the spirit; this is speaking after the manner of men; is as the family of God, thus the Adamic points to the church, and the church points to that which is to come, thus the world is standing on the second round of the ladder or in the second degree, and the time is at hand when the third step will soon be taken, or the third degree will soon be administered, and as the Adam is only entered apprentice, so the church is the fellowcraft and the time is at hand that the master's degree shall be given and all shall see him as he is and be like him in the master's degree, which will last forever and ever; thus we see the invisible things of him are clearly seen by the things that are made. So we see the measure of the temple of God consists in that of the measure of a man for we are Adam the same that was in the garden, and the children of God is in us. and will be the heirs of the paradise of God in eternity, which completes the measurement of the temple and as the Adam was like him in the flesh, so also they profess to be like him in the church, and as they are like him in the church, so also they are like him when they are dead and buried; thus our nature is the first degree, and the church is the second degree and the grave is the third degree for our bodies, and our bodies have passed the first and second degree and are in the very motion to pass into the third degree, which is death, towit, the Adam has passed the first or entered apprentice degree, from Adam unto Abraham, which was two thousand years, or the first third part of the time between the creation and the desolation of the world and the same Adam has passed the second or fellowcraft degree, from Abraham to Christ, which was two thousand years, or the second, third part of the time between the creation and the desolation of the world, and the same Adam has passed, or very nearly passed, the third or master's degree, which is from Christ to the end

of the world, which is two thousand years, and the third and last two thousand years, which completes the six days of the week or the six thousand years, then the same Adam will go to rest from whence it was taken, because dust he is, and unto dust he shall return, and he has enjoyed the first second and third, and is now called to rest in his mother dust from whence he was taken from the dust and formed into a house for the glory of God, and as the time has come for the family of God to go to the house eternal in the heavens, the earthly house which is our bodies, will be dissolved and return to the earth from whence it was taken, for the family of God will have no more use for their earthly house; so the same Adam takes the third degree of death, in the twinkling of an eye, and then they will be like they say he is, which is dead; then they will in the third and all the heavens they ever will be in, which is dead forever more; Amen. But as Adam went through the first and second degrees before he saw the promised Messiah, or cleansing of the house he lives till the house is no more use to the master, which ends his career, and the second Adam which is Christ came and cleansed Adam which is the house with his own blood and made preparations to entertain his own family, that also had to take three degrees as the family of the first Adam did, but except those days be shortened there would no flesh be saved, but for the elect's sake those degrees that was two thousand years long, was shortened to one thousand years, therefore the degrees or steps of the family of the second Adam was only one thousand years long; that is from the first building of the church till the Devil was loosed out of the bottomless pit, which was one day or one thousand years, which was the first spiritual degree, or entered apprentice children of Christ, which illustrates figuratively that some of the houses that had been cleansed was then honored by some of these little children in obedience to the command where God spoke to his son and said suffer little children to come unto me, for of such is the Kingdom of Heaven; these are the children that came to the son of God by the Holy Ghost; they came two days, or two thousand years before the end of time, and served an apprenticeship one thousand years or one day, at the expiration of which time the

Devil was loosed from the bottomless pit; then those same children were initiated into the fellowcraft degree, or second thousand year, which brings them in title to see the master as he is and be like him, a son of God, their father; thus as Adam is to take eternal rest from all his labors on entering the third degree, so also the family of the son of God will see the temple erected and enter into it, at the same time; thus at the same time that Adam enters eternal death or rest the family of God will enter eternal life or the third degree in the temple of God there to enjoy their everlasting inheritance from their father who prepared it for them before the foundation of the world. Amen.

Now I have shown the old Jerusalem, and the new Jerusalem, and that Jerusalem which is yet to be made manifest, which are three dispensations and these three dispensations bare record one with another, towit, the law dispensation until Christ, and between Christ and the end of the world is the gospel dispensation, and after the end of the world throughout the endless ages of a never ending eternity will be the third dispensation; when all things shall be given up into the hands of the father and he will be their God and they will be his children, and he will wipe all tears from their eyes and lead them to fountains of perfection, and there shall be no more curse nor famishing, but the children of God will enjoy the presence of their father forever and ever in the third dispensation, which is to come at the end of the six days, or six thousand years, which is near at hand, even at the door, and the reading of this book is the seventh trumpet that is to be sounded till all nations shall agree that there is a God and that he is invisible, together with his wife and children, all being spirits and of their own sovereignty, and that the world and the fullness thereof was made by him for a purpose of his own glory, and when he said for it to come it came and when he says it shall be no more it will go, and the third dispensation will come at the same time that this world goes.

CHAPTER LXXIII.

"Likewise also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the son of man is revealed."—St. Luke 17th Chapter and 28th Verse.

This text contains the display of the end of the world, when the third dispensation is to be revealed; thus God elected the cities of Sodom and Gomorrah, as an index pointing to the end of the world, when the son of God will make his second advent into the world, and then he will erect the temple of his body again, which is and will be the temple of God, as it was before, and it will contain the godhead or the son of God and the children that was sanctified and preserved in him before the world was but then they will all be manifest in the temple of God with their father, for he was the first one that was made manifest to God, his father, and the only begotten of his father, and his father prepared him a body, by wisdom, his mother, out of the word of the father, and that word became flesh in the womb of the Virgin Mary, and that flesh was the body that God prepared for his son and his son came and took it upon him and that body or flesh is the paradise of God, and the temple that will be erected the third day or thousandth year, and the Father, Son and Holy Ghost and all their children will occupy that temple in the spiritual or third dispensation of time, and the son in the text that we have in consideration says indirectly that this world will be burned up with fire and brimstone at the time that he erects that temple again and the people will be carrying on a very gross sin spiritually at that time, as they were committing the sin of Sodom in the days of Lot and the sin of Sodom in the days of Lot was committed in the letter or law dispensation as spoken

of by Paul in the first chapter of Romans commencing at the 26th verse, For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature, and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men, working that which is unseemly, and receiving in themselves that recompense of their error which was meet, and even as they did not like to retain God in their knowledge God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornications, maliciousness, covetous, full of envy, murder, debate, deceit, malignity, whispers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things disobedient to parents without understanding, covenant-breakers without natural affection, implacable, unmerciful, who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them. Here in this lesson Paul has direct reference to the way the people were acting in the cities of Sodom and Gomorrah in the days of Lot, and their acts toward each other, men with men, as shown in the 19th chapter of Genesis, commencing at the fourth verse, but before they lay down the men of the city, even the men of Sodom, compass the house round, both old and young, all people from every quarter, and they called unto Lot, and said unto him, where are the men which came in to thee this night, bring them out to us, that we may know them, and Lot went out at the door unto them and shut the door after him, and said, I pray you, brethren, do not so wickedly; behold now I have two daughters which have not known men; let me I pray you bring them out unto you, and do ye unto them as is good in your eyes; only unto these men do nothing; now we see positively that the men in the days of Lot did leave the natural use of women and did burn in their lust one toward another, which was the awful act or sin that the city was destroyed for and it was committed in the letter or law dispensation, elected of God as an illustration, foreshadowing the second advent of the son of God, and while he was here at his first Advent he stood in

the temple of his body and said unto the people, as it was in the days of Lot, so it will be at my second coming; thus we see this world will be destroyed by fire, upon the account of spiritual Sodom, because this is the spiritual or gospel dispensation, and horrible, miserable, degrading, act of the people in the days of Lot was pointing to what Paul calls spiritual wickedness in high places, and by referring to the savior's own language we find that act of spiritual Sodom, or spiritual wickedness in high places to be one of the most detestable acts that humanity can be guilty of. Christ speaks of it on this wise: Woe unto you, Pharisees, hypocrites, ye compass sea and land to make one proselyte, and when he is made, you make him two-fold more the child of hell than yourselves; woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithes of mint and anis and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone; ye blind guides, which strain at a gnat and swallow a camel, woe unto you Scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; thou blind Pharisees, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say if we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, fill ye up the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell? This is the language of the Savior of the world. and this is the most abominable act in the sight of God of any act that people can commit, and it is summed up in the nutshell of compassing sea and land to convert the heathens and

other people into their religion which is spiritual Sodom, and as that horrible act was committed by all the people in the cities of Sodom and Gomorrah and the plains round about them, except Lot and his family, so also we see the world and especially the United States of America is full of this Phariseeical religion, carrying what the serpent cast out of his mouth after the woman, and calling it the gospel of the Lord Jesus Christ, but to their sad misfortune, it is the gospel of the Devil and the world is full of it, and for this cause, soon, yea, very soon this world will be burned up, but before it is burned we shall see the abomination of desolation standing in the holy place, we see the great trouble that will be brought upon the people by this spiritual Sodom or Phariseeical religion spoken of in the 24th chapter of the Lord's gospel recorded by St. Matthew; also in the 13th chapter of St. Mark; also in the 17th chapter of St. Luke, and immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, thus, towit, the maker of the world and the fullness thereof, will have the six days or six thousand years work done, and he is the power of the third heaven, and the church will be seen no more, which is the second heaven, and the natural obligation man is under to God to rule over everything and multiply will be stopped, this is the first heaven; thus the powers of the heavens will be shaken and there will be a new heaven, even one heaven, yea one eternal paradise or temple of God; then we will see that the United States of America is prophesied of in the Bible, for no other nation will suffer like this, for there is more of this proselyting in her bounds than in any other nation in the universe, and it is the wisdom of men and the wisdom of men is foolishness with God for the people are preaching that there is one eternal kingdom of heaven, yes, one that always has been, and always will be, and they say if a man don't go to that kingdom, it is his own fault, also they preach that there is one eternal hell being a lake that burns with fire and brimstone where men will burn forever and ever, and if men go to that hell it is their own fault, thus leaving off the natural use of

Christ as a savior, and the use of the Holy Ghost and the use of the ordinances of the church, as the savior gave in the example; thus burning in their lust one toward another, and teaching for doctrine the commandments of men, for filthy lucre's sake; such being the proselyting that Christ spoke of, and is spiritual Sodom, the abomination that will be the cause of the desolation of the government that General George Washington was the leader, to redeem his followers from under the tyrannical yoke of bondage under a king, and he did lead our ancestors and they did redeem us from under a king with their own blood, and did set us free, thus the United States was made in the foreknowledge of God before the world was made but was manifested on the sixth day or thousand year of his work, and as Christopher Columbus was wrought upon by inspiration, and was dictated to by revelation to seek a land that never was seen or heard of, yet his spirit would not let him rest no more than the dove could, that was put out of Noah's ark, till he had accomplished the desire of the dictates of his conscience, thus he ventured to follow his conductor, fearing no evil; thus he ventured to go in pursuit of something not knowing what, risking the result, let it be what it might, but God was with him, and directed him, as he did the old servant of Abraham, till his feet pressed the soil of this continent, and as the dove found rest for the sole of her feet, so Columbus found rest for his mind and conscience, and we see that the timber that the temple at Jerusalem was built of was carried by floats from another part of the inhabitable globe, and the people that worked upon that temple worked by reliefs. Apprentices, Fellowcrafts, and Masters; so we see that Columbus was fitted out with three floating vessels, and the material that the constitution of the United States was framed of came here to the United States by floats, and did frame the Constitution of a free government upon America's soil, which was done by the foreknowledge of our father, and dictated by the spirit of God by revelation—for the idea of the Constitution was taken from the church, and this union would have been called Columbus, but God had a providential mystery to show or foretell to the people, whereas the right of the name of the nation belonged to Columbus

by a three-fold tie, by revelation, by perseverence, and by discovery, yet Columbus is named America, that the Scripture might be fulfilled, his bishopric was taken away and given to another, because he had done the work that was assigned him, therefore he retired to private life, and as the name was taken from Columbus and given to America, it is to show American citizens that the Constitution of the United States will be rent in twain, in fulfillment of the Scripture at the crucifixion of Christ, where the foundation of the earth was so shaken, till even the vail of the temple was rent in twain, and each piece of the vail was for a purpose, the savor of one half was to the world and other to the church, also the savor of the Constitution of the United Staes will be rent in twain, and the office or bishopric of our chief justice, to-wit the presidency will be taken away in the struggle over the Constitution, then shall be great tribulation, such as was not since the beginning of the world to this time; no nor ever shall be, for the wedge is now being driven that will rend the constitution in twain; for every man is permitted to worship God after the dictates of his own conscience, according to the Constitution of the United States, but we see in the midst of this government some that are being debarred from the privilege granted them by the Constitution as touching their mode of worship; this is done by the spiritual Sodomites, which Christ calls Pharisees, and they will persist in their way till a political party will fall in with them, in order to gain the supremacy, and all those different denominations except one will consolidate in one denomination, which will be a miserable thing for the people of America; represented in the Bible as being a lake that burns with fire and brimstone, for our executioners of public trust or of our Constitution will be at their post executing their office even from the president down to the county officers, and as Christopher Columbus did not understand in the letter whereunto his discovery would be extended, he did not reduce it to writing, and for a purpose the name was taken from Columbus and given to another, ever America, and as the presidency of the United States of America does not understand this spiritual wickedness in high places, the presidency will be taken from them and a

monarchy established in the room and stead thereof, and in the struggle between the party claiming to be founded upon spiritual, Bible principles, and the party contending for the Constitution of the United States of America, between these two parties and in the struggle between them the blood of American citizens will be spilled; the like never has been seen since the world began, for in the awful struggle the great nation, yes, the United States, will so conquer her own self, till other nations will arise against her and will devour her, and this great and bright nation will refuse to shine any more, and her Constitution will fail to be executed, and the stars of her liberty will fall from their position, and her flag will wave in her beauty no more, and this great nation will be mocked and hissed at and there will be all manner of evil spoken of her and she will be called the great whore, the mother of harlots, and abominations of the earth; thus when you see the falling of the leaves of the nation, which is the love of our ancestors, we may know that the time is near even at the door, and now is the time when the spirit of Washington is almost extinct, and patriotism is nearly vanished away, and the lovers of filthy lucre are heard to cry in our midst, and the poor and helpless are oppressed and men love pleasure more than God; thus the falling of the leaves of Washington are nearly all shed off and the time for mourning is at hand, and the voice of the turtle is heard in our land, and the new song is being sung, and no man can learn that song, neither will they listen to it except those unto whom the lord reveals himself to, the fairest among ten thousand and altogether lovely, and as soon as those spiritual Sodomites drifts into one denomination, then this one denomination that will not partake with them, will be obliged to be in secret, they will be compelled to deny their belief if they don't they will be martyred, but do not be troubled for all these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places, all these are the beginning of sorrows; then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for my name's sake, and then shall many be offended, and shall betray

one another, and many false prophets shall rise and shall deceive many, and because inquity shall abound the love of many shall wax cold, but he that shall endure unto the end shall be saved, and the prophecy of this book shall be explained to all the subjects of this nation for a witness against him that receiveth it not, thus nearly all these signs have already come to pass and there is and has been efforts made to consolidate the different denominations, and those efforts will be protracted from time to time till all will belong to one denomination, except one, and after the consolidation of the abomination of desolation then there will be manifest the false church and the true church, and the doctrine of the two churches will differ from each other as far as God differs from the Devil, or as far as light differs from darkness, as shown in the pure river of water clear as crystal and the flood of water that was cast out of the mouth of the serpent after the woman, that John saw by Revelation on the Isle of Patmos, and when this flood of water or doctrine of the serpent gets the pre-eminence, as shown in the illustration of Cain and Abel, also in the crucifixion of Christ, then the son of God will call his precious children into the temple that he sacrificed, for it will be erected at that time, and the world and the fullness thereof, which are his in three degrees, towit, by creation, by preservation and by redemption, will be left desolate, for the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up, as it were in the days of Lot, and this destruction of the world upon the account of spiritual Sodom, is clearly taught, and fully demonstrated in the Bible, and to my fellow citizens of America I would say that the prophecy of the Bible concerning this nation is too unmistakable for as touching our ancestry, we are theirs nationally as we are God's, for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, and the United States and the fullness thereof are things that he made, to teach us what would come to pass hereafter; then we are our forefathers' by three degrees, by re-creation by preservation and by redemption;

thus, such a thing as liberty had not been taught nor practiced, by the people since the days of Saul and Jonathan, a great while before the first advent of Christ; thus our fathers nationally had to frame a new covenant or constitution, which was the first degree, and they entered the apprenticeship upon better principles, seeing they did away the original and built a new covenant or constitution, and it had to be done, so as to preserve the rights of liberty to every man that came into it and they made us free by redemption, and it cost them their lives, for they sacrificed their lives for the love they had for their country, and we through faith unto obedience to the Constitution or covenant that they entered into and signed, are preserved until now, therefore we are theirs by re-creation, by preservation and by redemption, but men love darkness rather than light, therefore, indirectly they say they desire to be back under the tyranny of a king, and through the flattery of blind lovers of filthy lucre suffer themselves led captive at the will of the Devil, and through fear of hell and a false pretension of religion this great nation will soon be led stealthily into bondage again, leaving off the natural use of a Savior, and the precepts and examples taught by him, which deception of ours has dissolved the kingdom that Christ set up on earth, these things are an allegory with the invisible things of God, and if those days had not been shortened and the sacrifice made the world could not have been spared, till the new world could have been constituted, but for the elect's sake the days of man was shortened, and the vail of the temple was rent in twain, and the gospel was sacrificed in part to the world, and it has been spared to accomplish the predestined purposes of God, and we are left without excuse, for all may know him, from the least to the greatest, for by the illustrations extended to us, if we have ears to hear and hearts to understand we may understand the plan of salvation sufficient for us to not be fearful of endless torment, for the last shall be first, and the first shall be last, thus the constituting of this great and glorious nation, and the perseverance of the people of America, through faith and obedience to the constitution, we are the happiest nation in the universe, and we have been the happy participants of the

enjoyment of the practical part of the illustrations that God has so beautifully bequeathed unto us, but in those latter days there is but one covenant preached to the people, and those beautiful illustrations are never explained and the hearts of the people have become hardened, through the deceitfulness of riches and their ears have become dull of hearing, and they put their trust in Cain's sacrifice, and through fear of endless torture excuse themselves by accusing God of being unjust if he don't save them, after they do the best they know how to do, not once thinking that the best they know how to do is only their reasonable duty, one toward another, thus the new discovery of Columbus, the redemption and the constitution together with the practical part of the executers of the covenant they being the servants of the people till this day, and the people walking in obedience to the law, according to the purpose and grace of our forefathers, has built up this great nation, and she has become a sovereign, and the whole arrangement since it was revealed to Columbus that there was yet an undiscovered gem, every part and particle of the building of this continent was held in reserve till the sixth day's work, which is the last and to illustrate the first or beginning of the creation, to-wit: from the time the son of God entered into the covenant with his father until the people went under a king and wise men ought to understand the constiution that our fathers framed for our guidance and ought not to let a crown stealthily creep upon them, but the son of God, in fulfillment of the covenant between himself and his father, thanked his father with all possible humbleness that his father had hidden the things of the spirit from the wise and prudent, and revealed them to babes and sucklings, thus we see unless some spiritual man guide the new constitution, the people will be ruined and this great nation will be hissed at, because she undertook to build and failed to accomplish her work unto the end, and she will become the cage of every unclean and hateful bird, who is inclined to impose themselves upon her, and the result will be that God will hear the cries of those few that has not consolidated with this spiritual wickedness, in high places, and with a high hand and a strong arm he will lead his beloved out of the overthrow, and

consume those that have been led captive by the will of the Devil by the instrumentality of those blind lovers of filthy lucre, as shown by the illustration of Joseph in the service of Pharaoh in the land of Egypt, and as it were in the days of Lot, so shall the coming of the son of man be; they went on with their daily avocations till the same day Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all, thus we see every thing that was made the first four days, or four thousand years was chosen or elected by the master builder, as an index pointing to the last two days' work, or the acts of the people professing godliness in the gospel dispensation; therefore the seven heads of the Devil or dragon, held a position every day, or every thousandth year, with the people professing godliness, except the fifth day, or fifth thousandth year, which was the first day or thousand year of the gospel dispensation, he lost his position by being chained down in the bottomless pit, thus the fifth head was wounded as it were unto death, for one day or thousand years; then the deadly wound was healed, by his being loosed for a little season, which little season is from the healing of the deadly wound till the end of time, thus we see the last that was made by the master builder, in this world illustrates the purposes of God in the beginning, even before he said let there be light, thus the first points to the last, and the last to the first, then the first shall be last and the last first.

(The End.)

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